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THE COVENANT OF GRACE OPENED:

WHEREIN

These particulars are handled;

viz.
1. What the Covenant of GRACE is,
2. What the Seales of the Covenant are,
3. Who are the Parties and Subjects fit to receive these Seales.

From all which Particulars Infants Baptisme is fully proved and vindicated.

Being severall Sermons preached at *Hartford* in New-England.

By that Reverend and faithfull Minister of the Gospel, Mr THOMAS HOOKER.

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BRITISH

THE Covenant of Grace opened in ſeverall Sermons.

Geneſ. 17. 23.

And Abraham *took* Iſhmael *his ſonne, and all that were born in his houſe, and all that were bought with his money, every male among the men of* Abrahams *houſe, and Circumciſed the fleſh of their foreskin, in the ſelf-ſame day, as God had ſaid unto him.*

THe ſcope of this Chapter is to ſhew the eſtabliſhment of the Covenant with *Abraham*, by adding the ſeal of Circumciſion, and it's inſtituted by the cutting off the fore-skin of every male in his houſe; where we may ſee the obedience of *Abraham*, he does it without any neglect upon all the males in his houſe: The occaſion of this is, becauſe there are a generation of Anabaptiſts that do go about ſecretly to ſeduce perſons, and lead them into errour; and ſecreſie is a mark they are known by. *Epheſ.* 4. 14. *That we be no more children carryed about with every winde of Doctrine, by the ſleight of men, and cunning craftineſſe whereby they lye in wait to deceive:* the word is taken from Cheators, that by cunning deceive men; and therefore to clear the coaſt, and ſo prove the lawfulneſſe of the Baptizing of children againſt ſuch deceivers.

Doctr. There is no weaknes of Faith in perſons received into the

Church, nor want of years in those that are born of them that should hinder them from receiving the seal of the Covenant of grace.

You may see here *Abraham* and all his family circumcised, now you may judge in your selves, whether in such a family as *Abraham* had, it be not likely there were some weak in faith, and some, if not many doubting, being clouded by reason of sin, and were careless; in which regard, they might have bin hindred: & also it may be thought there were many children in the family, being so large, for he had 300. when he went to rescue *Lot*, and this was some good space of time after; and the text saith, All were circumcised, none were hindred: and what was said of *Abraham* in this truth, the same may be said of all truths of the same kinde; this is the point.

Now for the opening of it, 1. what this Covenant of Grace is, whether it be the same that *Abraham* had, that we have now in the times of the Gospel?

2. What are the seals of this Covenant, or are they of the same nature now as they were then?

3. The Parties and subjects fit to receive these seals; all the men and children in a family; whether they are not the same at this day?

4. In case some should be unworthy; yet if they walk so, as in the judgement of charity, there do nothing appear that make them unworthy; whether may not the Church in that case give them the Seals?

5. We will shew you the reasons of the point.

First, What is meant by the Covenant of Grace? this Covenant of Grace, so much as serves my turn at this time, it is the speciall communication of God to a people, that he will choose such, whereby he ingages himself to be their God, and to make them to be his people.

I adde that, to make them to be his people, because that is it, that bears up the Covenant and confirms it.

Secondly, When God gave a covenant to *Adam*, it was *doe and live*; and if he had improved that, he and his posterity might have had life thereby: but now in the covenant of grace it is otherwise now, God gives himself freely to his, and makes them to be his people, so that he will be our God, and make us to be his people; this is the covenant of grace, and it may be considered in a double notion: I finde a double covenant, an inward, and an outward.

1. Inward, standing in a spirituall institution of it between God and man; wherein God cals a people, and makes them answer his call, and makes himself really their God by Faith, and so they have

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an interest in God, and he performs it in them, and makes himself theirs by Faith; so that the work is his, and those that are partakers of this covenant shall never fall; but this is to his elect alone.

2. There is an outward covenant, and this is more large; the dispensation of this, God gives on his part to Christians, and their ingagement on their part, is subjection to him; and by this, God does advance a people: by outward dispensation he declares himself to be their God, and thereby takes them to be his people in a choice manner, and peculiar to himself: Exodus 19. 5. *Now therefore, if you will hear my voice indeed, and keep my covenant, then you shall bee my chiefe treasure above all people; though all the earth bee mine.* He will discover himself to them, and impropriate them unto himself: hence they are called the lot of his inheritance, *Deutr.* 32. 9. and God is said to know them above all the Nations in the world; *Amos* 3. 2. He doth ingage himself unto them, and if they answer the outward priviledge, he will make them a choice people, and own them in that ingagement, and improve himself for their good; if they yeeld their Allegiance to him, he will enlarge himself to them in his dispensations to them; and doth avouch himself to be theirs, as they avouch the Lord to be their God; *Deutr.* 26. 17. 18. This is done by the outward covenant, and it is if they keep his commandements; hence, when they imbrace the ordinances, God is said to draw neer to them, *Deutr.* 4. 78. and they neer to him: all nations may be said to be fart from God that want these outward covenants, and he from them; and therefore he is said to dwel among them, and they to dwel with him, *Ps.* 84. 10. *A day in thy Courts is better then a thousand:* God takes speciall notice of them, and he waters them every moment, and keeps them night and day: hence they are said to come under the wing of God, that is under the speciall expressions of his favour.

The former of these covenants should alway be between God and his people; and where it is, it never fails, if they receive the spirit working of it in them.

But this outward is more large, the inward is more sure; the outward is larger, and may issue from false grounds, and may aym at false ends; sometime yeeld in conviction, thus *Deutr.* 5. 27. *Goe neare and hear all that God shall say, and declare it unto us; and we will heare it and doe it:*

3. So they were convinced, for the Lord saith in the following verse, *they have well said all that they have said.* When they saw

the mountain burning, their consciences began to be awakned, and this made them speak well; but oh that there were such a heart in them, but their heart would not hear to submit: sometimes men hear for novelties, and that prevailes. But we see *Joshua* when he was to take his leave of the world, and to draw near to his death; *Josh.* 24. 15. he saith, *If it seem evill unto you to serve the Lord, chuse you this day whom you will serve, &c.* the answer is, the Lord forbid that wee should serve other Gods, for he brought us out of the land of Egypt, &c. So here was a convicting conscience; and sometime God honouring of them, makes them say, *we will serve the Lord*, but yet they would not doe what they said. Thus we see, this outward covenant is more large, and may arise from false grounds, *Hosea* 2. 13. *though she was married to God, yet her heart was not with him*; so in *Deutr.* 29. 4. *Yet the Lord hath not given an heart to perceive, nor eyes to see, nor ears to hear unto this day.*

Here may be a question, whether the Covenant of grace be the same in the time of the Gospel, with that in the time of the Law?

Answer, In regard of the substance it is the same; though it may differ in some outward ceremonies or circumstances, yet there is no difference in the substance of it. Now the *Anabaptists* to overthrow it; call it a carnall covenant, in regard of this that is now: but as one hath said, *it is a carnall conceit in them that think so*; but this is too fulsome, and therefore the wisest of them will not own it, but doe it mincingly, because they would avoid the dint of it; they stoope because they have not power to make good the ground.

1. That the covenant made with *Abraham* and with us, is the same, we may see the text for it is plain, if we look *Galat.* 3 8. The scripture foreseeing that God would justifie the Gentiles through Faith, preached the Gospel unto *Abraham*, saying, *in thy seed*, &c. so it was Gospel he preached to *Abraham*: therefore it is a Gospel covenant, and not a carnall covenant; God did foresee the frailty of poor ignorant men, that would call the gospel a new covenant; and therefore he having declared this to be gospel, *in thy seed shall all the nations of the earth be blessed*, the same that is now with the gospel: that covenant abides for ever; Thus the scripture foreseeing of their folly hath made this plain.

2. This is the main scope of that in the 4 of the *Romans*, and in the beginning, he makes good this doctrine: the Apostle in the three former chapters he had indeavoured to prove justification by Faith; here he brings in the example of *Abraham*, he proves it to be in the same

ſame manner as to *Abraham*; he is called the father of the faithfull not by naturall generation, for ſo he was not a father to the Gentiles, but by imitation, as is ſaid of the Jews, their father was an *Amorite*, and their mother was an *Hittite*: ſo all the faithfull may be ſaid to be juſtified as he was, all the Saints of God may ſay ſo, it is curious in the 11, and 12, verſes he diſputes the reaſon why he did receive it; that he might be the father of all them that believe: the queſtion was when *Abraham* did receive it; it was before hee was circumciſed, *Geneſ.* 17. This was the reaſon he is called the father of them that believe, though they were not circumciſed; and after he received circumciſion, the ſcope and aym of God was not to hinder any, but he that was circumciſed was ſaved by Faith, and he that was uncircumciſied ſhould be ſaved by Faith; all ſhould be ſaved one way; there is one way to all in Chriſt, if we atend the 22, 23, 24. *verſes*, we ſhall ſee there is no hole unſtopped; it was not imputed to him alone, but for us alſo, ſo that the ſcope of God is one to all that believe; for that it is imputed to us alſo, as to him, in the ſame way; ſo that what was to him, is to me; there is the ſame way of juſtification to all, that is clear here.

3. If the ſumme of the Goſpel be contained in the Law and the Prophets, then it is the ſame to us, as it is to them: but that it is ſo, the proof is *Acts* 26. 22. *Paul* did preach what Moſes and the Prophets did ſay ſhould come, that *Chriſt ſhould ſuffer and riſe from the dead*, &c. ſo as this was the ſumme of *Pauls* preaching, that they had ſpoken.

4. If there be one Mediator, then there is one covenant; he in whom the covenant is made, and he by whom the covenant is performed: but ſo it is, we have one Mediator alſo, *Rom.* 3. 29. *Is God the God of the Jews onely, is he not the God of the Gentiles*: ſo as all is of God, ſo he will ſave the Jews by Faith, and the Gentiles alſo by Faith; ſo they are all ſaved by one and the ſame manner, and *Iſa.* 49. 6. *It is a ſmal thing that thou ſhouldeſt be my ſervant to raiſe up the tribes of* Jacob, *and raiſe up the deſolations of Iſrael*: I will alſo give thee a light for the Gentiles that thou mayeſt be my ſalvation to the end of the world, ſo that we ſee, it is through him it is performed, ſo that as it is the ſame God and Chriſt, ſo there is but one covenant with them: And now

5. The covenant of *Abraham* dos contain the perfection of all ſpirituall and ſaving grace that belongs to the Saints of God, *Matt.* 22. 32. Chriſt diſputes about the Reſurrection of the dead, he ſaith, *He is the God of* Abraham, he is not the God of the dead but of the li-

ving: he disputes from the perfection of the covenant, it includes all the rest. This may suffice to shew the *covenant of grace* is the same.

2. Difference is in the manner of the dispensation, therein it differs in regard of the circumstances of it.

1 In regard of the Ordinance, it is divers from Baptisme: in that there was cutting away, here is washing away; that was to the male, this is to all; that was to be done on the eighth day, this may be on any day. But these things doe not make another Sacrament, though the manner be divers in administration of them; that lookt at Christ to come; that he should be incarnate, was sealed by that: but by baptisme is sealed that *Christ is come, and hath suffered, and is raised and set at the right hand of God.*

2 Hence the outward dispensation was in many types and ceremonies, Christ being to come, the ordinances went before in types; and in their ordinances they had many types: nay, the very nation and their land was typicall; the nation of the *Jewes* was a type of Gods elect; and Gods calling and chusing them from among other nations, was a type of his calling and chusing his elect from out of the men of the world, *Deut.* 7. 6, 7. *The Lord hath chosen you because he loved you, &c. And therefore be you separate from all other nations, though they rebell, yet be you separate from them.* And they might not make any marriages with them that were of the Gentiles, *Jacob* shall dwel alone in ordinances, priviledges, and separation. *Ezra* 10. 11, 12. *Give praises unto the God of your Fathers, and doe his will, and separate your selves from the people of the land, and from the strange wives: And the people answered, We will doe according to thy words.* And *Acts* 10. 28. it was unlawfull for a Jew to keep company with a Gentile: And therefore God prepared *Peter*, by letting down a sheet, to goe to *Cornelius*, by which he made it clearly appeare, the difference was taken away. And not onely so, but the Land of *Canaan* was a type of the Kingdom of Heaven, because God chose that land for them, and gave it them, as their proper right, and therefore when they shall be called, they may fight for it again by divine right; it differs not now, for they are a peculiar people, and a choyce people, and that is a choyce and peculiar Land, and separate from all other. *Ephes.* 2. 11, 12. The Jewes call them *Uncircumcision, and without the covenant*, in an externall manner; but look wee at the substance of the covenant, and there is no alteration, the Jew is saved by faith, and the Gentile through faith; so as the case is cleare, the covenant is the same. If any dispute and say,

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that is nothing here; for all is from a covenant of grace, it was the same with *Abraham* when he lived.

2. Whether the seales of the covenant with *Abraham* be of the like efficacy with ours in the times of the Gospel? The answer is in three things: 1. Their Sacraments and ours are not alike in the degrees of efficacy, but ours exceed theirs in the efficacy of them, for ours seale 1. more clearly, 2. more largely, 3. more lively.

1. In the *Clearnesse*, they shewed Christ to come in the flesh; but ours manifest Christ is come, and is dead and is risen, and ascended, and sits in heaven, and will not leave till he have wrought it in us; so as it is more cleare to us then the law could set it forth, and therefore they were called *shadowes*: so it shewes there is a body, but when the body is come, the shadowes goe away. But in the Gospel, Christ represents things more neere, and things that are more neere are more clearly seen. All the Sacraments in the law are said to be dark, 1 *Pet.* 1. 19. *We have a more sure word, to which you do well to attend unto, as to a light that shineth in a dark place, untill the Day-starre arise, &c.* where the Law is compared to night, and the Gospel to the Day-star. Hence *Numbers* 24 17. *I shall see him, but not now; I shall behold him, but not neere, &c.* The Law endured till *John*, but now the Star-light is gone. Hence our Saviour saith, *He that is least in the Kingdome of Heaven, is greater then he*, that is, in the times of the Gospel. So as by all this it is plain, the light is more cleare now then in the time of the Law. Hence all the types of the Law led people about. *John* 16. 23, 24. *I say unto you, whatsoever you shall ask in my Name, he will give it to you. Hitherto you have asked nothing in my Name, &c.* Hence Interpreters say, he alludes to the Law, that led men about, but not directly to Christ: but we are led directly to Christ; they led not to Christ nextly, but in types. Some think he meanes, they have asked no great matters: but the minde of God is, in that day, that is, when I shall see you again after my death, you shall ask nothing but it shall be given you; that is, when he was dead and risen again: they did question it before, about seeing him again, but they shall never question it more after his resurrection; for then they shall see it clearly, they shall look at Christ as come into the world, and dead, and risen again; you have asked nothing in the name of a Saviour that hath satisfied. And some thinke, and I think they have the truth; but after they shall ask in the name of a Saviour that hath satisfied, and sitting at the right hand of God; hence they are called *better promises, Hebr.* 8. 6. because now it is

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not what ſhould be done, but now he hath performed it, and therefore it is better in that regard. This is the ground of the Sacraments in the Goſpel, and ſo it is more clearly.

2. Ours in the time of the Goſpel, is of a larger meaſure, more abundant then in *Abrahams* time they were: after the great work of our redemption was accompliſhed, then was the ſeaſon for the ful accompliſhment of a larger meaſure of grace to be declared. By death Chriſt did conquer, by his reſurrection he did triumph, and by his aſcending he went into his own countrey, and then was a full time for the large communication of all grace to his Church: therefore it is ſaid, the Spirit was not given, becauſe *Chriſt* was not yet glorified. *Epheſ.* 4. 8. *When he aſcended up on high, &c.* Hence *Paul* ſaith, *The Law made nothing perfect, but when Chriſt came, he perfected all things, Heb.* 11.40. The Saints under the Law had initiation, but not perfection, they heard of *Chriſt to come*, but if hee had not come, they had not been perfect; but we are in the time of perfection now in the time of the Goſpel.

3. They are now more lively and more vigorous then they were then, *Heb.* 8. 13. *In that he ſaith a New Teſtament, hee hath abrogated the Old, &c.* The Old is decayed, but now it is New and freſh. Hence we ſee the meaſure of it, *I will put my law in your heart, and all ſhall know me.* We need not ſay, *know me*, for all ſhall know me, they ſhall all know the things of God and grace. Thus ours exceed theirs in the time of the Law in the degrees of efficacy.

The 2d propoſition wherein the pinch lieth, the Sacraments in the old Teſtament, and ours agree, they have the like ſpirituall efficacy in the kind, though in the degree ours exceed theirs: The opening of this will ſcatter the cavils of Papiſts and Anabaptiſts. What is meant by ſpirituall kind? two things: Firſt, the things of the covenant that were to be ſealed. Secondly, the manner of the conveyance. 1. Chriſt, intereſt in him, and participation of the fruit and benefit of his merits and obedience: by conſequence all outward benefits are conſequences of the covenant of grace, life and peace. *Malac.* 2. 5. *My covenant was with him of life and peace, &c.* The covenant of Grace being conveyed unto them; Chriſt is now the Prince of peace, the pith of all the covenant of grace: the ſame I proved, that the poſſeſſion of Chriſt is the ſtabliſhment of the heart in it, there lies the power of the Sacrament.

2. The manner of it, as theirs did in the old, ſo ours in the new, it lies in three things. 1. It ſignifies God and grace: 2. it conveyes:

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And 3. it exhibits grace; the ſame ſpirituall efficacy in thoſe in the law and of ours, and of the like vertue. *Gen.* 17. compared with *Rom.* 4 12 *And the Father of Circumciſion, not unto them onely that were of the Circumciſion, &c.* it was the ſeale of the covenant of Faith, it exhibits the meaning there in the law, and ſo theirs and ours are alike in ſignifying, ſealing, & exhibiting to the party an intereſt in Chriſt; as in the Law, ſo in the Goſpel. Here they are alike: in degree they differ, but for the kinde they are the ſame. This I proved to you, I will cleare it by reaſon.

In 1 *Cor.* 10. 1, 2, 3, 4. *I would not have you ignorant, that all our fathers were under the Cloud, and all paſſed through the Sea, &c.* I will ſhew you the ſcope of the Apoſtle; His aim is to pull away the carnall confidence which they placed in their priviledges, which they thought would preſerve them from plagues: They could ſay, we have Baptiſme and the Supper of the Lord, we eate the fleſh of Chriſt, and drink his blood, and are advanced, ſo that we ſhall be preſerved from ſuch plagues. No (ſaith the Apoſtle) theſe will not doe it; for I can ſhew you a people had theſe as well as you, which were overthrowne and deſtroyed in the wilderneſſe; they were as eminent as you, and yet they were deſtroyed, they had the Cloud and the Sea, as well as you have Baptiſme; and they had Manna, and the water out of the Rock, as well as you have bread and wine in the Supper of the Lord; yet their priviledges would not preſerve them; no more will yours preſerve you. This is the meaning of God in the words; ſo as it is a folly for us to think, if we ſin as they did, that we ſhould not be plagued as they were. They that are truly ſaid to be truly baptized in the right uſe of their Sacraments, their Sacraments are the like with ours: but ſo they are ſaid to be by the Spirit of God: *They were baptized*, are the words of the Text, and therefore if we ſhould deny it, we deny the words of the Spirit of God, which is blaſphemy to doe. The reaſon lies in the phraſe: not becauſe the ſignes are the ſame, though the ſame thing be ſignified: in ſtead of Baptiſme is the Cloud and Sea; the red Sea held forth the like good to them, as ours to us, the force is the ſame; there is the like vertue in the one, as in the other: They ate the fleſh of *Chriſt*, and drank the blood of *Chriſt*, as we do: The Manna, and the Water out of the Rock, was the ſame with our Supper of the Lord; for the good of the Supper is *Chriſt*, he is there, and our ſpirits feaſt; *His fleſh is meat indeed, and his blood is drink indeed*; the whole does ſignifie and exhibit CHRIST, it is like ours, the elements are not the ſame, but there is the ſame ſpirituall food, and they ſeale up the

ſame *Chriſt* to them as to us, *Chriſt* is preſented as ſpirituall refreſhing to them and us. It is a dream of *Bellarmine*, they were not the ſame with ours; for though theirs were extraordinary: yet that hinders not the Argument; we look at it as a Sacrament, not at the extraordinarineſſe of it.

The third Argument: That ſenſe that overthrowes the ſenſe of the Apoſtle, that is to be rejected: But to ſay that Iſrael did not enjoy the ſame priviledges in the kind of them, is to make the ſenſe of the Apoſtle void, and therefore it is to be rejected: The Jewes provoking God, ſhall be puniſhed, ſo ſhall you. It had been eaſie to have anſwered, they are not of that excellency that ours be; and therefore though theirs could not preſerve them, ours may. But now if yee attend the mind of God, it is cleare, theirs are the ſame with ours in the kinde of them. And this is the firſt thing that may prevent all cavils.

The ſecond is from that, *Rom.* 4 11. *Abraham received the ſigne of Circumciſion, as the ſeale of the righteouſneſſe of faith, &c.* that is, the righteouſneſſe of *Chriſt* received by faith, ſealed by circumciſion, that was the ſeale of the righteouſneſſe of faith by Gods appointment, ſo as they have ſpirituall efficacy with baptiſme, they have the utmoſt power a Sacrament hath, to ſignifie, ſeale, and exhibite the ſpirituall good of the covenant of Grace: it is a ſeale God appointed and it doth exhibit. When a man hath ſet to his Seale, he ſtands ingaged this promiſe he doe accompliſh. Every promiſe a man makes, if he perform it not, it is becauſe he is feeble and cannot, or becauſe he is unfaithfull and will not, but theſe cannot befall God: ſo there is exhibition where there is ſealing, if it be appointed for the ſame; and baptiſme can doe no more but ſignifie, ſeale, and exhibit: ſo is circumciſion a covenant of Faith, ſo there is no gainſaying, but the Argument is plain in the Text. I will make ſome collections.

1. Hence it is plain, that *Abraham* had, was the covenant of the Goſpel and Grace: It is proved thus, That which was the Covenant of the righteouſneſſe of faith, is the covenant of the Goſpel; that this is ſo, we may ſee it by the Apoſtle, *If it be of workes, it is not of faith; if it be of faith, it is not of workes*, Rom. 3, But *Abrahams* covenant is a covenant of the righteouſneſſe of faith: That which circumciſion ſealed, was a covenant to *Abraham*; to ſay it was a carnall covenant, is groſſe; and to ſay it was not a covenant of Faith, is to deny the text, and dig it up by the roots. So we ſee that it was a covenant of grace.

2. The Sacraments in the old Teſtament require and preſume, and preſuppoſe in the right uſe of them, *Faith in the receiver*, as being the righ-

righteouſneſſe of God, I know not how any can deny it, it is ſo clear theirs did require faith as well as ours doe. The efficacie of a Sacrament rightly uſed, is to ſeale up our ſalvation; but abuſed, it ſeales up our condemnation. The right uſe of it is to eſtabliſh our hearts, but the abuſe of it doth haſten our condemnation.

3. Some perſons may rightly uſe a Sacrament with allowance from God, and may receive the good thereof, that have not the exerciſe of reaſon, as *Infants*, as we may ſee in *Abrahams* time: And this will give an anſwer to all them that ſhall ſay, How can infants get good by Baptiſme, when they have not the uſe of reaſon? *Abrahams* children had the good of the Sacrament ſealed up unto them, and yet they had not the uſe of reaſon; yet they had a right unto it by allowance from God.

4 According to a right rule from God, and right Reaſon, perſons may have faith in the courſe of charity, that have not the uſe of reaſon: they in *Abrahams* time had grace, and that was the grace of Faith; if it ſeale up, ſome may have it; but that ſome children are thus fitted, and faith is ſealed unto them in circumciſion, if any will deny it, they muſt deny the Text, and that is impudency it ſelfe. If ſo, why not in Baptiſme as well as Circumciſion; for Circumciſion muſt have faith, ſo muſt they in Baptiſme?

5 There is more required of ſome perſons then there is of other in receving of the ſame ſacrament in the alowance of God, & according to right Reaſon; there is more required of men, then there is of children: Take a man that is to joyn in the covenant of the people, he is bound to ſtoop to the Ordinance, *Eſay* 56. 6 7. The ſtrangers that were to joyne, they muſt keep the Sabbath, and embrace the Covenant, &c. This is to make a proſelyte, *Matth.* 23. 15. they are made of the ſame profeſſion. Men of yeares muſt approve of the things of God, and walk accordingly; all this is required of men of yeares, and then to offer themſelves to the ordinances, for they did never force them: but in children this is not required, if the Father had embraced the Faith. So as you may ſee theſe things are plain, wkich if they be obſerved, it will make you caſt away Anabaptiſme.

The third Scripture is in *Coloſſ.* 2. 11, 12. if the effects of the Sacraments of the old Teſtament and the new, be the ſame, then they are the ſame: the effect done by the thing, ſhewes the thing: if the things wrought be the ſame, then it is alike; but the things done are the ſame. The Apoſtle in the Text ſhewes it is the ſame in Circumciſion, as in Baptiſme, both ſeale up the death of Chriſt; there was decay-

ing, both were for the mastering, or lessening and decaying of sin, so doth circumcision by cutting off the fore-skin in the same operation.

Now there are two objections to be answered from severall Texts, it appeares they are the same with ours. The first is that in 1 *Corinth.* 7. 19. *Circumcision is nothing, nor uncircumcision, but the keeping of the command of God.* The Apostle speaking to persons to keep in the same Calling God had called them, he saith, *Circumcision is nothing, &c.* The next is *Galat.* 6. 13. they make nothing of it. *Galat.* 5. 6. *For in Christ Circumcision nor uncircumcision availeth any thing, but faith that worketh by love*: that is, say they, it is weake, and can doe nothing, *Galat.* 5, 2. *Christ shall profit them nothing if they be circumcised*; and the Apostle sayes, *Beware of Circumcision*, by way of Irony, so as he accounts it as nothing. All these places are of the same nature, and may receive the same answer to them all. God lookes upon all these Sacraments to be attended according to a double time and consideration. First, in the first institution they had an eye to, and did seale up Christ to come in the flesh, when they were first ordained by God; 2ly, God lookes at them as having attained their end and appointment, which was Christ to come: therefore when he was come, they had an end. Therefore now they were of no use, being out of date; and now they could not be used without sinne: he appoints now therefore to abrogate them, they were to cease because Christ was come: though they were alike at the first, now they were out of date, now they were not to be used. To this purpose are all these places of Scripture.

1 *Cor.* 7. 19. *If thou be called being uncircumcised, be not circumcised*: if you were circumcised when it was in date, then seek not to be uncircumcised: if you be uncircumcised, be not circumcised now it is out of date. It cannot be taken the Apostle forbad circumcision when it was in date; for then he had spoken against the command of God, *Gen.* 17. He commanded them to be circumcised. So *Gal.* 6. 15. *For in Christ Jesus neither circumcision, &c. availeth any thing, but a new creature.* For though they were given to the Jewes, yet now they were gone out of the world, and so now they availed not. And besides, to set them up now, was to set up that which God had destroyed. So that now nothing availed, but faith and a new creature. And *Gal.* 5. 4. *He is fallen from Grace*; but now he doth not attend the first institution, if he doe, hee nullifies the nature of Christ, because when Christ is come, it is to deny Christ to be come in the flesh. This is a heynous thing, Christ shall doe him no good, Christ will not save him.

him. In the laſt place, he ſpeakes this to falſe Apoſtles, that would have men partly ſaved by Chriſt, and partly by workes; and ſo they nullifie Chriſt, and the work of grace: for he muſt have all or none, you cannot joyne works and grace together.

Objection 2. From the witneſſe of the word, *Coloſſ.* 2. 17. *Which were but a ſhadow of things to come, but the body is Chriſt.* And in *Heb.* 7. 18. they are ſaid to be weak. And *Heb.* 9. 10, 13. called *a carnall covenant.* And if it be ſo, then they are not alike with ours in the new Teſtament, they are of another nature, the ſpirituall work of the ſoule. For anſwer, the Sacraments are apprehended in a double ſenſe, as included, or as ſeparate from the thing ſignified; but the Apoſtle lookes at them as carnall now, as *Heb* 7. 18, 19. he ſaith, *The Law was weake, and made nothing perfect but the bringing in of a better hope, &c.* that is, Chriſt he accompliſheth all, and brings in a better hope of the pardon of our ſinnes. So 1 *Pet.* 3. 21, 22. it is not the water, but the thing ſignified by the water. So the ſigne is weak, but the thing ſignified is ſtrong. So the caſe is cleare.

3 *Concluſion.* The ſpirituall efficacy of the Sacraments in the old and new Teſtament, proceed not from themſelves immediatly uſed in the working of any good, but as they are uſed by the holy Ghoſt. The conſideration whereof will help in the main point, to ſhew the manner of the working of the Sacrament, for it is a great ſecret, and the want of the knowledge hereof, is the cauſe perſons get ſo little good by the Sacrament. This propoſition hath two parts.

Firſt, the ſpirituall influence the Sacraments put forth, is not from themſelves immediatly, but as they are uſed by the Spirit. For the better underſtanding of this firſt part, conſider it in foure things.

1 The Sacrament is not a principall, but an inſtrumental cauſe in any ſpirituall work: they doe not ſet themſelves a work, but they worke under the principall agent; as a toole in the hand of a man, ſo in the work of the Sacrament, it is by the mediation of the Spirit, and the meanes of faith, *Mark* 10. 16. *Hee that beleeves and is baptized, &c. But he that believeth not, &c.* And *Eph.* 5. 26. *That he might ſanctifie it and cleanſe it by water through the word.*

2. The Sacraments as inſtruments, put forth a ſpirituall efficacie, when they are lawfully uſed according to God: but not when they are abuſed in an unlawfull manner, and unworthily received; then they doe not put forth any ſpirituall efficacie. Thus the Supper of the Lord puts forth ſpirituall efficacie when it is ordered in a lawfull manner, as the Apoſtle ſaith, *Is it not the communion of the body of Chriſt?*

And

And the *Cup of blessing* is the same, and yet *he that receives it unworthily, eates and drinkes his own damnation*, and makes himselfe guilty of the body and blood of Christ, because he abuses the seale. He that abuses the Kings seale is punished, and therefore much more these. The Gospel is the power of God to salvation, but it must bee mixed with faith, and then it is the savour of life unto life, but without it, is the savour of death unto death. And so is the Sacrament; therfore when a thing is lawfully done, it is no sinne, but if it be abused, then it is sinfull: therefore that the Sacrament is abused, it is from sinne; but the spirituall work of a Sacrament helps forward to salvation.

3 The spirituall efficacy a Sacrament puts forth, is not as a Physicall instrument, but as a Morall. I put it in these termes, that I might cleare it up in their termes which they use which darken the truth. Now see the explication, Instruments are of a double nature, some have qualities inherent, that is, sticking in them by nature; as some physicall hearbs are of a purging nature, others comfortable, they have it in their nature put into them so to work, and it abides in them, but other are made serviceable by Art, they are made sharp or sweet: Or in tooles, some are made sharp, fit for use, as a bone wil not cut our bread, but we must have something made sharp: so things are made physicall either by Nature or by Art. The Papists call it Physicall in the Sacrament; they say the Sacraments work naturally, if taken, they have a quality to convey grace: the Sacrament taken, they say, will worke of it selfe; but it is a grosse conceit to satisfie a carnall heart: then a drunken wretch must have grace, if he can but have the use of the Sacrament. Thus the Papists derogate from Christ, by making a quality to be inherent in the Sacraments, to convey grace into any man that receives them.

The 2d distinction is, they are morally good, as some instruments that have no power of themselves, but as they are stated by way of ordination, as he that uses them doth appoint them: As a piece of wax is appointed to seale up a bargain, the Wax conveys nothing, it is appointed to be a witnesse to set forth the truth as the party is ingaged according to agreement: as *Elijahs* Cloke divided the waters, it was not in the Cloke, but it was a signe to intimate that God would be with him. So the Brasen Serpent was appointed of God for the people that were stung, by looking on it they should be healed: there was no vertue in the brasse to heale them: for afterwards in *Hezekiahs* dayes, he called it *Nehushtan*, a piece of brasse: But by Gods institution, God used it as a meanes to work by, but the vertue was in himselfe; there

was

was no inherent vertue in the braſſe, but God appointed it for this end as a morall inſtrument.

4 When the Sacraments are thus taken for ſuch an end, and to ſuch a work, there is a divine vertue goes along with them for that end, the ſame power that did appoint them, will goe along with them, and will work in them for that end. There be three things in the inſtitution of them.

1 God appointing them out according to his will, in wiſdome and power, the bread ſignifying the body of Chriſt as meat; the water ſignifying the blood of Chriſt waſhing away the guilt and filth of our ſins, the wiſdome and good pleaſure of God going along with them for that end.

2 They are ſeales of Gods ingagement to man, that is ſignified by theſe his Faithfulneſſe and Truth alwayes goe with it, *Rom.* 4. It is called, *The Seale of the Righteouſneſſe of Faith*: So as it is as ſure as that.

3 There is the accompliſhment and performance thereof; here ſhall we find the good Spirit of God going along with this ordinance to ſee it done, *Matth.* 3 11. *He ſhall baptize you with the holy Ghoſt, &c.* And *Rom.* 2. 29. *That is Circumciſion that is of the heart, &c.* So as the Sacrament is ſtated for that uſe, it hath alway this, the good Spirit of God going along with it, & carrying it to the underſtanding, it ſignifies all ſpirituall good to the underſtanding to a man *that worthily receives it*: it carries it *ſacramentally*: So as it is plain, no man can inſtitute a Sacrament to have the good of it as the Seale, the Spirit of God muſt make good Gods engagement, ſo as *the heart* cannot get away from the goodneſſe.

3 The Sacrament exhibits grace, ſo the Spirit of God go along with it, and ſee it accompliſhed; thus theirs is the ſame with ours, for theirs and ours comunicate the vertue of it by the Spirit of God: And hence it followes, that it is of force as under the motion of that bleſſed *Spirit*, ſo that there is no more of the Bread, nor of the Wine that have this fruit, but ſo much as is uſed to this end. And as the *Brazen Serpent* was not of that uſe to heale, but at that time the Lord had ſet it apart for that uſe, and therefore afterwards it was called *Nehuſhtan*. Hence followes a threefold collection.

1 Hence this will bee a meanes to eaſe and help you to ſee how the *Spirit* can work in Baptiſme.

The main worker is the *Spirit*, all is poſſible to him, he can ſecretly doe it to a childe: he is not confin'd to our work, he can overſhadow the

the heart of a Child as he did the Virgin.

2 In the manner of the working, in which we may see foure things for our help.

1 The Sacrament of Baptisme is a seale of our first entrance; and the Supper is our nourishing in the family of Christ: And this being the scope of Baptisme sealing our first work into Christ, that whereby we are implanted into Christ; in which work we are meerly passive: but when wee are setled on Christ, the truth is this, wee have a gracious principle put into us, and so we work by our selves, and by the help of the Spirit: but at the first the Spirit makes us willing that we may will it. This is the confession of all our orthodox Divines.

2 In this first grace wherein we are passive, God works in us without us, all the workes we are passive in.

3 Hence we may see the Spirit may as well seale within us without us as well as work within us without us, without any opposition, there is the same reason for the one as the other; I know nothing to oppose, but if he doe the one; he may doe the other.

4 Hence we may see, if this be true, that he can seale within us, without us, it may be conceived, that though there be no saving quality comes from the Sacrament, the Spirit may worke in himselfe, and from himselfe, without the work of the child. This makes it easie to a mans apprehension: it is indeed secret first in God, in baptisme this is wrought, and the Spirit can seale as well as work it in the soul.

The third Position: There is no quality in the Sacrament as a Sacrament, but meerly an instrument, a ministeriall worke; but the Spirit can work it with ease: that way he did work in the old and new Testament, in the very same he worketh now.

Now to the third Head, where the main stresse lies, and that is in the persons that are capable of the covenant of Grace, and that we heard was no weakenesse of faith, nor want of yeares; Who be they then that be capable subjects? For the opening the point,

1 We will explicate the point.

2 We will answer the objections of the adversaries, those that would destroy the comforts of the faithfull.

1 Who be the subjects capable for this Covenant, and we will speak of it.

1 In generall: 2ly, in particular. And this generall shall bee as a Torch set on the top of a paire of staires, that gives light almost to all the roomes in the house for passage.

The first conclusion is, That the Seales doe not give the first grace; but

but doe presuppose that such as doe receive them, are within the covenant of Grace; which covenant hath ever in the old, and now in like manner in the new, sealed up the covenant to them that are partakers of it: in which we must consider three things.

1 The seales of the covenant doe not give the first grace: I will not look at grace as it is in God, but as it is communicated unto us; it presumes a former favour that they bring in them, and being in the covenant, they receive God by it. *Ezek.* 16.8. *I looked upon thee, and thy time was the time of love, and I spred my skirt over thee, and made a covenant with thee, and thou becamest mine.* First, it was a time of love, and then he takes them into covenant. *Psal.* 106.4,5. *Remember me with the favour of thy people, &c.* And if the Sacrament give the first grace, then it should be given to all people, the Church could hinder none, because then they should hinder their comming to God, and the Apostle affirmes the contrary by saying, (1 *Corinth.* 5: 12, 13.) *What have I to doe to judge them that are without, &c.* The preaching of the Gospel must be to *every creature*, because that is a meanes to bring men to Christ; but the Seals are to be given to them that are within. When any of the Heathen came to joyn with the Jewes, it was lawfull for them to become Proselytes, they were to turn Jewes, that was, to professe the same faith with the Jewes: And when they were joyned, then it was lawfull to circumcise them, but else it was not lawfull. First, they must have a being in the Covenant, and then they might have the seales.

The second part of the Proposition is, the Seale presupposes all those to be in the covenant of grace, that have the Seals: for the Seals doe not make the Covenant, but establish the Covenant; it is onely given to them that be in the Covenant: there is no seal put to a blank; so a seale here is taken for granted they are in the covenant. Hence baptisme, *Coloss.* 2.11. *In whom you were circumcised, &c.* Hence we are said *to put on Christ*, *Galat.* 3.27. so as all our incision and adoption is sealed up by baptisme, and it stablisheth the heart. *Acts* 8. 37. *If thou believe with all thy heart thou mayest, &c.* It is not therefore a carnall covenant, it supposes how afterward they ought to carry themselves, *Rom.* 4.11,12. *It is the seale of the righteousnesse of Faith*, so as by faith they receive it.

They take it for granted. *Abraham* had faith, how could it be sealed up? and therefore, I wonder, at the speech of the Authour of a booke come lately to my hand: It is in the fifth page, I doe not finde the word *revenie*, that he did believe in the seed, or that it was required

he

he ſhould ſo doe, when the words are ſo plain, Rom. 4. 11. *By the word which he had, being uncircumciſed*; every part of the ſentence ſhews it forth, *that faith, that did make* Abraham *a father of the faithfull and a patterne*, did look to Chriſt as the Object of it; and it looks mainly there: but *Abraham* was a pattern, and therefore we look at Chriſt, *as the bleſſed ſeed*: that faith which he had, being uncircumciſed, by which he was a father to them that were uncircumciſed, that faith is ſuppoſed to be the faith of the ſeed; I know not how any body is able to avoid it, Philip. 3. 9. *That I might be found in him, not having my own righteouſnes, &c.* that faith of *Abraham* did look at the bleſſed ſeed. That man ſpeaks doubtfully, which makes me feare he would have ſaid it was a carnall Covenant, but that he durſt not, ſeeing what was comming down the Hill upon him, which he was not able to avoid: but the caſe is cleare, that which is preſuppoſed to be in *Abraham*, before he was circumciſed, is preſuppoſed to be in all that are allowed to receive as *Abraham* did, he being a pattern: if circumciſion did preſuppoſe faith in *Abraham*, it doth ſo to all that are to receive: the reaſon is, if the ſame covenant and the ſame ſeal was to the reſt, as was to *Abraham*; the ſame is required that was in *Abraham*, the ſame thing ſeal up one and the ſame, it never differed, the ſame ſeale, it did ſeale to all alike; ſo as the ſecond part is plain in the text, *Gen.* 17, 10, 11. 12. *This ſhall bee a token of my Covenant, &c.* there was not one covenant for him, and another for them, but all is one and the ſame. Here it is objected, it was a ſeale to *Abraham*, hee had faith, but how was it to his family? *Anſwer* is, The ſcope of God in the place, is to diſcover a ſtanding rule, how ſacraments were to be, not how they were to be to unworthy perſons, but how they were to be to perſons that receive them aright, look at Gods appointing of them, in regard of the nature of the ſeals, they doe ſeal up the ſame covenant of grace to all that receive them: if ſome pretend they had grace, and yet they crept in, and had no grace, inwardly they deprived themſelves of the benefit of the Ordinance, yet in the nature of it, it aymes at this; but if the receiver hinder and ſtop the benefit, it is his fault, the ſacrament is the ſame: for Children wee muſt look at them, as God allows us, and then they were within the covenant, for none could ſay the contrary, if there be any inconveniency againſt Baptiſme in this, I ſay, if they had it according to their own deſire, to men of years, I will ſay, as much for children, as they for them; it is a ſeal of remiſſion of ſins; ſuppoſe hypocrites offer themſelves to it, as *Symon Magus* did, how did it ſeale up him, when he was ſtill in *the*

gaule

gaule of bitternesse; so as there is the same inconveniency in men, professing faith; if we say therefore, baptisme is not a seal of our incision, it is blasphemy; if we look at baptism as from God, it intends it: the unworthines of it doth hinder, but God intends it. As the Gospel, it is the savour of life unto life, if it be worthily received, but if it be abused, then it is the savour of death unto death: If men creep into the Church, that are unworthy, and hinder the benefit, yet it hinders not the seal. As the Charter of a City is, all that serve out their years, and sue out their libertie, shall be made free: a man comes out of his time, and gets out this freedome; if after, the Master come in, and shew how he dealt basely with him in his service, and he forfeit all his freedome; will you say, such a Cities Charter is broken? No, but his bare carriage was the cause; so the ordinance of God is the same, and is not to be blamed, although the receiver be unworthy. So in the Supper of the Lord, *He that receives it unworthily eates and drinks his own damnation, and is guilty of the body and blood of the Lord*, and it is sealed up to him, and yet the fault is not in the Seale.

2. Conclusion, is this, being in the covenant of grace, is to be judged according to rationall charity, and accordingly it is to be discerned and determined, according to the rule of rationall charity; and this liberty God hath deligated to the Church: for the dispensation of it, God gave it to the father of the family in the wildernesse; in the time of the New Testament it is given to the Ministers: the seale is outward, because it is impossible for man to search into the heart, and to discover it really: it is the Prerogative of God to search the heart, Jer. 17. 10. *The heart is deceitfull above measure, who can know it? I the Lord search the heart. &c.* God knows the heart, many a man judges highly of the things that are naught. God hath commended these to his Church, and it is impossible to search the heart, to finde out a close hypocrite: God allows his Church to go to rationall charity, to the rule of reason and love: by the bounds of love inlightned by the rule of reason and Religion, and according to the rule, the Church may judge men; thus *John* took a taste of the men that came to him in *Jordan*, by confessing their sins; thus we must proceed according to the bounds of love, enlightned by Religion and rationall charity.

3. This judgement according to the rules of rationall charity, is lyable to mistakes. *Paul* was long with *Demas*, and *Peter* was mistaken by *Symon Magus*, and it is said, they went out from us, *because they were not of us, for if they had been of us, &c. a man may deceive himself.*

ſelf, Galat. 6.3. If a man think he is ſomewhat, &c. yet the Church is bound to go according to Religion: we muſt judge, and may practice without ſin when we are miſtaken, becauſe it is our rule; if ſubtiltie of heart go beyond us, it is not the Churches fault, God doth require it; if he deceive himſelf and me, in the judgement of charity and verity, charity may be out-bid, therefore covenant grace is one thing, and ſaving grace is another; according to the eye of man, and the Church, ſuch a man is fit: Now federall grace is ſuch as all falſe hypocrites have, federall grace they have enough to ſhew, and may receive the ſeals: Now it is poſſible hypocrites may be in the Church, that the Church are not able to condemn; nay ſuppoſe there were a thouſand Churches in *England*, and they receive the beſt according to the rules of charity, in reaſon there may be many hypocrites come into the Church, for it is as a draw net, it hath bad as well as good, and it is a barn floore that hath chaffe, as well as Wheat, if all were admitted, there are millions of perſons, wee cannot ſay this man is one ſealed for ſalvation, and here is one ſealed for perdition; no man can ſay this child or this man ſhall be damned: I cannot ſay, this or that man is a reprobate, if all the Churches on earth were together; there are many that ſhall be damned, yet I cannot ſay this man or that ſhall be damned.

4. Concluſion, this judgement of charity muſt proceed on divers grounds, according to the divers conditions of the men we have to deale withall of neceſſity; for inſtance, in the Old Law, no heathen might be made partaker of the priviledges, *Eſay 56. 4. Thus ſaith the Lord to the Eunuches that keep my Sabbaoth, and take hold of my Covenant, &c.* before wee receive him, wee muſt heare him expreſſe himſelfe, as they did not receive him, nor would not untill he expreſt himſelf; *Epheſ. 2 12. They muſt renounce their Idolatry, and imbrace the Law*: the childe of this man is made partaker of the ſeal. I muſt judge him in covenant, how ſhall I have reaſonable charity, here is no profeſſion? there are divers wayes of proceedings; ſo that we muſt proceed upon ſeverall grounds: Hence you may obſerve, men of years muſt be received by profeſſion, and confeſſion, and practice; and therefore they muſt be divers from Children: how muſt it be done on Children? thus, in reference to the covenant of their fathers, from the reference the Childe hath to the covenant of the father, it is made partaker of the covenant with the father, and by the father God hath promiſed, that ſhould be a means, not that the father conveyes grace to the childe (that is a dream) but he uſes the father as a means

means, and he will communicate himself to the childe, as he sees fit: here is my ground, thou art a means to do good to the childe; hence again observe, that if according to the judgement of reasonable charity they did judge in *Abrahams* dayes, upon the self-same ground men may and ought to judge children to have right to the covenant; if they might, we may; our grounds are the same, the covenant and seal are the same, then and now: this for the generall.

5. Now to the speciall, the subjects capable, and they are men of years, and children: First, What makes men of years capable: Secondly, What does make Children capable of this seal of incision; that is my main scope. The Lord Christ hath different seals, he looks to the entertainment of his servants, he suites his own end, and then he provides for them, that is, *the supper of the Lord*: Baptisme is the entrance into his family, there is much more to be looked at, to make a person capable of the supper of the Lord; a man must be able to examine himself, he must not onely have grace, but growth of grace: he must have so much perfection in grace, as to search his own heart, and he must be able to *discern the Lords body*, or else, *he is guilty of the body and blood of Christ*: so as there is more required in this, for there must be a growth: But Baptisme is our entrance, and the lowest degree of grace will serve here in the judgement of charity.

1. I will shew how it must be dispensed to men of years; what must be in them to make them capable, and I shall be short here; because the difficulty lies not here. What makes them capable, and how it is to be discerned, we must consider it in three things, according to the word I speak of, men of years; because if any black-Mores, or of other nations should come and offer themselves, they must be thus admitted.

First, Those are worthy, that be sensible of their sin and misery that attend upon them, and be willing and ready to bewaile their sin, and must be freely willing to know them, and know the manner of the committing of them, and confesse them after that manner, that the intelligent hearer, that is judiciously charitable, may think they have true repentance, that he may have good hope his heart is in such a frame of sorrow, as all may passe sentence upon reasonable charity; and then we may practice according to a rule, and not be misled; thus did *Iohn*, *Matth.* 3.6. *Those that came to him were baptized of him, confessing their sins*; and in the 8th verse, *he exhorts them, what they should doe; bring forth fruits worthy, &c.* as if he should have said, you have professed repentance, let your practices shew it, your actions

must cary weight for weight, your converſation ſhould hold correſpondency with your profeſſion; you make a profeſſion here, make it reall by your converſation, let it be as you profeſſe, *Acts* 2. 37. *They were pricked in their hearts, &c.* ſo let your carriage be, that we may have hope you are the ſame within, that you profeſſe outwardly.

Secondly, They muſt not onely be ſenſible of their ſin, but they muſt be ſenſible of their inſufficiency to help themſelves, and be willing to yeeld to Chriſt to help them, *Luke* 30. 9, 10. where the ſtory of *Johns* preaching is recorded; wherein the ſpirit of God ſhews his great wiſdom to uſe ſeverall expreſſions from that in *Matthew*, that we may read all the Evangeliſts, that we may be acquainted with them, there *he calls them a generation of Vipers, and forewarns them of wrath to come*, when this word came, *then they began to be troubled*, and beeing driven to a ſtand, ſee how they ſpeak, *the people they come and ask what ſhall we doe? and the ſouldiers they ask, what ſhall wee doe?* as if they ſhould ſay; we ſee our ſins, and here is guilt; we are willing to hear what we ſhall doe? they did not know how to deliver themſelves: and ſo *Peter* in the *Acts* 2. *Repent and be baptized, for the remiſſion of your ſins*; that is, ſee your need of a Saviour, and look to him for help through baptiſme; that is, your inciſion into Chriſt, and having participation of the obedience of Chriſt, baptiſm ſeals up this in men of years: why ſhould we come to Chriſt elſe? both theſe laſt are required, when Chriſt gave a commiſſion to his Diſciples, *Matth.* 28. 18. *Go teach all nations, &c.* teach, is make them Diſciples or Proſelytes, and then Baptiſe them: the Apoſtles were ſent among the heathen, and they were men of years, make them Diſciples for me, and then baptize them, this was their commiſſion.

Thirdly, It is Gods method, to look at people as they are in covenant with the Church, it is a Church ordinance, that is the reaſon now in theſe dayes, that none but Officers of the Church can diſpence them, the ſeale makes good the communion: Hence in the Old Teſtament it was to the Jews, to *Abraham* and his ſeed; if the Gentile be partaker of it, they muſt firſt be made Proſelites: ſo it was to the Jews onely, and thoſe that joyned with the Jews; the frame of the ſcriptures lye that way: *Epheſ.* 2. 11. *Circumciſion* was the proper name of a Jew, and *Uncircumciſion* was the proper name of a Gentile, and *Rom.* 3. 30. *One God juſtifies Jew and Gentile*; that which is ſaid of circumciſion may be ſaid of the other ordinances, they are to them that are in a Church eſtate; Hence it is obſerved, *Exod.* 12. 43, 44. *No ſtranger may eat thereof, but thoſe born in the houſe, and bought with money* might

when

when they were circumciſed, ſo as it is in a Church way, as we ſhall debate more afterward. If a man come out of the *Eaſt-Indies*, if he were fit to receive the ſeales, wee cannot conſtrain him to receive them, the Church hath no power to conſtrain him to be baptized: But if he will ſubmit to the covenant of the Church, then the Church hath power; but if he refuſe to receive the Sacrament, we have no power to conſtrain him. Now the evidence and equity of the reaſon is plain: If a Church have no power but in a Church-way, then a perſon hath no rule to challenge it but in a Church-way: If he ſay, I will not be baptized, but will deprive himſelfe, we have nopower to impoſe it upon him; but if he ſubmit, we may. *Luke* 7. 29, 30. The Publicans were baptized, but the Scribes and Phariſees would not, and he did not force them, nor he could not force them: but make Diſciples, and then baptize them, bring them into the covenant and then baptize them. *Acts* 2. *They were joyned to the Church, and then they continued with the Apoſtles.*

Uſe. You ſee what God calls for of men of yeares: It is a word of advice to thoſe that be now men of yeares; Underſtand what you ſhould doe that you may have the benefit of the Ordinances according to Gods appointment; doe not ſatisfie your ſelves in the judgement of the world, but ſearch your hearts, if you be fitted for a Church eſtate, how ever the world think of you, labour to be ſo really, or elſe the ſeales will be uneffectuall to you, circumciſion is effectuall if you keep the Law, or elſe it will be nothing: you profeſſe your ſelves Chriſtians, your Baptiſme is good, if you keep the Law, and walk ſutable thereunto, otherwiſe you may deceive your ſelves. *Galat.* 6. 3. *If hee thinke himſelfe ſomething, &c.* therefore try your own hearts; if you bee more in ſhew then in ſubſtance, you have no cauſe to joy in the ordinance of God that you doe enjoy: and therefore examine your ſelves, it is not what other men think or judge of you; for you may loſe all the benefit of ordinances, and loſe your ſelves and all, and loſe your profeſſion, and all that you have done in the Goſpel, if you doe not ſearch your ſelves. *Rom.* 2. 29. *He is a Jew that is one within, whoſe praiſe is not of Man, but of God*; that will give him aſſurance if hee be found in the ſtatutes of God: *whoſe praiſe is not of man but of God*, ſuch a man may have comfort. 1 *John* 3. 21. *If our hearts condemne us not, then have we boldneſſe, &c.* otherwiſe if men think you be good, and you know you are not; if men think you are true, and you know you are falſe: God knowes all things, and will proceed more rigidly againſt you, he knowes more then your ſelves doe.

Now..

Now to the next Head, *Infants are capable*: And here is the maine thing of the buſineſſe, and therfore you muſt give me leave to expatiate; I will be the more large where the moſt difficulty lies, and I will open my ſelfe in ſeverall propoſitions how to diſcern they are capable.

Firſt, That there is a portion and proviſion of Grace appointed by God, and beſtowed of God on ſome children, according to the counſell of his own will. Here are two things to be avoided.

1 Curioſity: for ſecret things belong to God.

2 Careleſneſſe: for where God hath a mouth to ſpeak, we muſt have an eare to heare.

We muſt be carefull therefore to know this truth: But what the number of Infants be, and after what manner he doth beſtow this Grace, I will ſay nothing; but what the Word hath learned me, I will learn you, That ſome children are elected, and God will ſanctifie them, and glorifie them; but for the number, and manner, I leave that. Mr *Spilsbery* oppoſes two of theſe, *Election* and *Glorification*, when they are againſt the expreſſions of the Word; ſo they are not onely errors, but groſſe errors. In the third page, line 14. his words are, *They muſt be capable of Grace, or elſe they are not elected.* Now he ſaith, children in their nonage are not ſubjects of *Election*, or of *Glory*. I oppoſe both; There is a portion of Grace for children, and Glory: If he ſpeak to the purpoſe, and ſay, there is no faith in Election; or capability of Glory; I doe not think children becauſe they are children, are elected & glorified, there is no ſhew of the queſtion in that ancient men are not elected becauſe they are old, nor glorified becauſe they are old; he will ſave them from ſinne, not as they are old, or rich, or honorable, that is not ſenſible: & therefore his meaning is, that Children fall not within compaſſe of election, nor if they dye, to have glory; and that is a groſſe error. There is a number of children that it is the purpoſe of God according to election to ſave them. *Rom* 9.11,12. *The children being not yet born, it was ſaid, The elder ſhall ſerve the younger, &c.* And *Malach.* 1. 2, 3. *Was not Eſau Jacobs brother? yet I loved Jacob, and hated Eſau.* And, *Rom.* 9. 18. *Whom he will he hardens.* And this is upon children not as children, but while they are ſuch; all the men in the world are either veſſels of mercy, or veſſels of wrath, according to the good will of God.

Now if all be under election or reprobation, to ſay all children are rejected, were groſſe, *Geneſ.* 25. 22, 23. *The children ſtruggle in her womb, the Lord ſaid, Two Nations are in thy womb, &c.* And they were types of the children of light, and the children of darkneſſe, and

ſo muſt our children be children of light, or children of darkneſſe. Now to ſay all are rejected, he hath not the face of a man that will ſay ſo; for the Word hath taught us the contrary.

Secondly, if there be a number of children to whom the Kingdome of Heaven belongs unto, then bleſſedneſſe belongs to children: But that it is ſo, appears, *Mat.* 19. 14. *For of ſuch is the Kingdom of Heaven.* Now Anabaptiſts darken that place, and ſay, Theſe are not children, but men of years, ſuch as are humble, & of a childlike diſpoſition. But the Gloſſe does corrupt the Text, and croſſes the ſcope of the place: for Chriſt ſpake it to make it appeare they may bee bleſſed here, thus: If to ſuch belong the Kingdome of Heaven, they may bee glorified; if they may be glorified, then they may be bleſſed here. The ſenſe the Anabaptiſts give, makes it ſenſleſſe: if it ſtand thus, the Kingdome of heaven belongs to the humble, it is one thing to be humble, and another thing to be bleſſed.

What is this to children of yeares? If children belong to heaven, they may be bleſſed here, and therefore our Saviour calls them, and bids them come to him, that he might bleſſe them: and the nature of the thing teacheth it; for there are but two places after this life, Hell or Heaven, except men will follow the dotage of the Papiſts, to make a Purgatory, which fire was kindled in the Popes Kitchin. Now to ſay all children that are dead are in hell, they dare not ſay ſo: now that Mr *Spilsbery* ſaith, *He will ſay nothing to it*: he muſt ſay ſo; for he can ſay nothing to any purpoſe, therefore he ſpeakes that to dazle mens eyes.

Thirdly, there are ſome children God will work grace in now, *Luke* 1 15. it is ſaid of *John*, *That hee was filled with the holy Ghoſt from his mothers womb.* Chriſt did ſanctifie one, to ſhew there are more that ar[e] and ſhall be ſanctified here, and therefore it appeares there are a number of children that God doth beſtow grace upon here, and ſhall be glorified hereafter.

And although the manner of Gods working upon children be extraordinary in mans account, yet it is ordinary with God to work it in them, that day he workes faith in them, certainly they are as capable of the work of the Spirit, as men are; but the manner of working is ſecret. But it is Gods common courſe; and certainly he doth work faith in them. Infants are as capable as men conſidering the work of the Spirit.

The ſecond Propoſition: Although the manner of working be extraordinary in reſpect of the meanes, and the perſons upon whom it

is wrought, yet in regard of God it is ordinary and easie; and he doth certainly work faith in the hearts of infants that die in their infancy, that are elected; and also in regard of the Spirit that is the worker of it in them.

1 It is extraordinary in regard of the meanes; if we have an eye to the meanes, that puts not forth that power as it doth when there is a concurrence of all things that are sutable to work with the means; and therefore when this is wanting now to do it, is extraordinary; But infants doe not, nor cannot thus concurre: for they cannot exercise their understanding, they cannot put it forth as men of yeares can doe, they cannot put forth to the signification, they cannot take it in so far as to affect their hearts with the nature of it: therfore all such power upon their actual apprehensions, signification, taking, & working, of abilities of their own, it is onely to men of yeares, it is beyond the rank and order of infants, and the means cannot worke in this regard beyond their order and rank, to doe as to men of yeares they may. And the same may be said of circumcision; for there is the like difference between men of yeares and infants in that, and yet this did not hinder Gods end in that ordinance, nor did it prejudice the good God intended to bestow upon infants, though the abilities of infants could not receive it from the Ordinance, or the Ordinance receive help from them: for this is extraordinary, and beyond the parts of a child, that is the meaning of it.

2 Yet in regard of God it is his ordinary course, and certainly he doth work faith in the hearts of all elected infants that dye in their infancy. Doe not stumble that I use the phrases of *Ordinary* and *Extraordinary* in regard of the parties and meanes, it is ordinary with God, for we may see it so in other workes of God, as in the work of vocation there is an infusion of a spirituall principle into the soule, which is beyond all the abilities of the nature of any man to bring it into his own soule: but if we look at the work of God, then the way that God hath made known, is ordinary, and a continued course to infuse a principle of grace into the soule. So it is Gods ordinary way to put faith into an infant that is elected, and dies an infant. As for instance, there are many revelations of God, every revelation is a revelation of the Spirit, but it is according to the Word. Now although it is extraordinary in regard of the work of the Spirit revealing; yet it is ordinary with God. Now this comes to the heart of the cause, therefore in this give me leave to do three things.

1 To open the meaning, and ſtate the queſtion, how God doth put faith into infants.

2 That it ſhould not ſeem hard, nor men ſhould not think it hard to ſay, God works in this manner.

3 We will give you the reaſons of it.

1 In the meaning of it, the ſecreſie of God does drive men to much trouble: it is like an unbeaten way to the Seamen, they muſt ſound every part of it.]

1 Some think it is kept in his own ſecret will.

2 Some think the Spirit does work it.

3 Some think God puts in a ſeed of faith.

4 Some think there is a habit of faith put into the Soule.

5 Some think God does powre faith into the heart of infants that die in infancie that be elected, that they ſhall be converted, and put into Chriſt: this is the main truth of the queſtion. God does powre it into the ſoule, and ſo the ſoule is converted, and planted into Chriſt as the head of the covenant. This is the ſtate of the controverſie, and this I ſhall labour to ſtrengthen.

2 Secondly, it ſhould not be ſtrange, nor need not to bee counted hard to any judicious Chriſtian, to aſſent to this. The reaſon is, becauſe there is a work alike, in a parity to that which is daily expreſſed in the courſe of Gods providence, and is acknowledged by all judicious, without doubt. And if it be ſo, why may he not doe the like in this? That there is a like work, and that it is acknowledged, appeares thus: It is a confeſſed truth that the Lord does infuſe a ſoule into the body, and the ſoule is pure and holy as it comes from him, otherwiſe God muſt be the authour of ſinne; yet through the ſinne and guilt of *Adam*, the ſoule is turned from God, and is poſſeſt with originall ſinne, and ſo ſin and guilt is imputed, and the curſe juſtly inflicted. And the ſoule being thus wholly turned from God, it is wholly poſſeſt with originall corruption. It is a deluſion to ſay the ſoule is propagated. *Gen.* 5. 3. *Adam begat a ſonne in his own image*, being wholly turned from God, and turned to ſin. And *John* 3. 6. *That which is born of the fleſh is fleſh*; all comes from the ſin of *Adam*. Now mark, if this be ſo, that the ſin & guilt of *Adam* is thus conveyed, and the guilt & curſe, this is done daily, though we ſee not the manner how it is done: then why may not Chriſt convey grace, turne the heart of a child from ſin to himſelf? the party is the ſame as before, and look to the cauſe, and it is greater in the latter then in the former: if we looke at Chriſt, there is an advantage in reaſon to believe the latter rather then the former; and why ſhould

it be thought a thing incredible, seeing the first *Adam* can turn away the soule from God, but that Christ by the power of his merits, may convert Infants to himselfe; and why then should it bee incredible? Now one of these are done from day to day, and none doubt of it, I meane the first; and the second we have more advantage to believe, because the second *Adam* is above the first, and why then should not the second *Adam* be as readily assented unto as the first; but every man is forced to yeeld the first (that is judicious) let us not doubt the second.

One thing is to be noted in Mr *Spilsbery's* Booke, in the 12th page, 19 lines from the end, where he saith, *The word condemnes none but for actuall sinne*; if he mean, as he must needs doe, no man is condemned but for the sinne of the party it selfe, it is a grosse error, *Rom.* 5.12. *For as by one man sinne entred into the world, and death by sinne, &c.* and so in the 18th verse, *If by the sinne of one man judgement came upon all*, then for the sinne of *Adam* God may justly condemne all, though they never commit actuall sin, is the judgement of all that are judicious. Death over-spread all by *Adams* sinne, and therefore wee see in infants that dye, *Adams* sin was actuall; and let him shift what he can, the case is cleare, and the word condemnes men for originall sinne: *The wages of sinne is death*; so originall sinne it is the rebelling against the law of our mind, and therefore it must be sinne, and to say the contrary, is a grosse fulsome error: Mark when such errors come from the pens of men, it shewes there is more behind; and he must say, either originall sin is no sin, or that infants have no originall sinne: And if he say so, then the sin of the heathen cannot hinder, but that all their children that dye, must be saved. If you look in the forenamed place in his book, you may finde it: I speak it that men that have the books may find it. And let no man think that these things be strange, seeing the like is done, that you may see with ease.

3 Now I will give you in the Reasons; but first let me lay some grounds before I dispute it.

1 *Ground.* All infants are guilty of sinne, and liable to the guilt, and curse, and condemnation for sin; they are all guilty, because they were all in *Adams* loyns, as in a common root; and therefore they must share with him. *Doe and live, Doe not and die* spiritually: And so he falling, all his posterity is possessed with originall sinne, as *Genes.* 5. *Hee begat a sonne in his own likenesse.* What was the Image of the first *Adam*? Ignorance, and unbeliefe, and stubbornesse, &c. *As wee have born the Image of the earthly, so we must beare the Image of the heavenly*:

venly; but we have born the image of the earthly, *Joh.* 3. 6. *That which is born of the flesh is flesh, &c.* And again, none can bring a clean thing out of an unclean; therefore Children dying in sin, the Curse is theirs.

2d *Ground.* Children being guilty of sin and the curse, they must be delivered, but they cannot deliver themselves; and therefore they must be delivered by another, and none can deliver them but Christ; for there is no other name whereby wee can be saved: *Acts* 4. and therefore it is he that must save Infants.

3d *Ground.* If Infants must be saved by Christ, and have a share in grace and glory, then they must be united unto Christ; for where there is no union, there is no communion; therefore if they have communion, there must be union: *He that hath the sonne hath life, and he that hath not the sonne hath not life*; and John 1. 12. *To as many as receive him, to them he gave prerogative to be the sonnes of God, even to them that believe on his name.*

4. There is no union with Christ without agreement of both parties, for if there be opposition of one partie, it is dissention and not union; and nature cannot unite it self to Christ, and corruption will not, and therefore grace must, nature cannot, 1 *Cor.* 2. 14 *The naturall man understandeth not the things of God, neither can he, &c.* So as nature cannot, it must be a spirituall frame, and *John* 14. 17. *Christ promises to send the spirit, which the world cannot receive, nor corruption will not:* Rom. 8. 7. *The carnall minde is enmity against God, it is not subject to the Law of God, neither indeed can be*, the flesh will oppose: but only Christ and grace cannot but consent to the contrary. 2 *Cor.* 6. 17. therefore it must be by grace, and Christ must give the grace, by which we come to close with him, if any grace, then faith; nay faith before any, because it is the uniting grace: you young ones, take this in, Children must be saved by Christ; for these *Anabaptists* will be dealing with you, they study not self-denyall nor humility; and therefore they will be dealing with Children: but know, faith is the grace of union; if Children will have glory, they must have a share in Christ by grace; therefore they must have the grace of union, that is, by faith they must be united unto Christ; or take it thus, if they be united unto Christ, they have grace, and therefore faith, if they are converted unto Christ: If Children have communion, they must have union; but if they be elected, they have communion, because they shall be glorified.

If Children dye in their infancy, that be elected, they are converted

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really, and they have faith wrought in them in truth, it is a truth out of the ſcripture; if they did not believe there was no converſion in the Old Teſtament, converſion and faith is the ſame; but they are really converted: if they be not really converted, then they are averted from God eternally unto ſin; they cannot ſay ſo, for if they doe, they muſt ſay, they are damned; for it is contrary to their being in heaven, for if they enjoy God, they muſt be converted; think of this you that are wiſe: to ſay a man may depart from God, and live with God, it is a profeſſed contradiction, for it is a hell to ſtand againſt God, if it were in heaven, and an humble heart is happy in hell; and therefore it is to ſay, a perſon is ſaved, and yet he is damned.

All the ſinfull ſons of men, that ſtand defiled with originall ſinne, if God ſave them without faith, then he ſaves them in the ſtate of unbelief, they are unfaithfull; if God will ſave them, he ſaves and maintains them in a ſtate of unbeliefe, contrary to *John* 3.18. *Hee that believeth not is condemned already*; and elſe where it is ſaid, *He that believes not ſhal be damned*; and if God ſave them in a ſtate of unbeliefe, then he muſt maintain them in a ſtate of unbeliefe, and in that eſtate he is an uncapable; ſubject in all capable ſubjects take away the perfection, and imperfection will follow; take away ſight from the eyes, and blindeneſſe will follow; and take faith from the ſoule, and unbelief will follow; ſo that if faith be gone, unbelief will be there: but they ſay, thoſe places are meant of men of years; that is but a ſhift; they may ſay it is but meerly affirmed and we deny it, and our denyall is as good as their affirmation: but we ſay, as the word ſaies, *He that believeth not ſhall be damned*: and it is contrary to the nature of the thing, for if God ſave them, and maintain them in their unbelife, hee muſt ſave their ſoules and their ſins, and ſo they muſt carry their unbelief into heaven (and if that be taken away faith will be there) and if unbeliefe be there, there will be a departing from God, as *Hebr.* 3.12. *Take heed leaſt there be in any of you a heart of unbeliefe*, *&c.* ſo that there muſt be a departing from God in heaven, this is a contradiction, and therefore it is a meer conceit.

5. Thoſe that are accepted with God, thoſe muſt have faith; but ſo are elect Children that die in their infancy, *Hebr.* 11.4. *By faith* Abel *offered unto God a more excellent ſacrifice then* Kain, &c. Why is God offended, but for ſin, and it cannot be removed but by faith; for we muſt have Chriſt to remove our ſin, and if we will have Chriſt, we muſt have faith; and as for juſtification and ſanctification, ſo of glorification, all come by Chriſt; and therefore they muſt have faith,

or

or elſe they muſt come unclean into heaven, but that is impoſſible, for no unclean thing ſhall enter into heaven, they muſt be converted unto Chriſt.

Now to the third thing: the third branch is, that in regard of the operation of the ſpirit, Infants are as capable as men; I am forced to ſpeak thus, becauſe I muſt have to deale with Mr. *Spilsbery*, and that I might meet with him, I have on purpoſe expreſſed my ſelf on this manner: When it is objected to him, that Infants are capable, he anſwers in the 2d page, and the 12th line, thus, *If by being capable be meant oppoſition againſt the Spirit, that they cannot oppoſe the ſpirit in working on them, then ſtones are capable; for God can raiſe of ſtones Children to* Abraham: *but if this be the meaning, they are as able to comply with the Spirit, I deny it: and to affirm that, this is the way God uſes to bring children to him, I oppoſe it; and it argues ignorance to ſay ſo.*

To which I anſwer, it is the truth of God, and it is Gods way to work ſo, and that Children are as capable as men of years; if we eye the operation of the Spirit, and the diſpenſation thereof, they are as capable as men, much more therefore then ſtones; and that I will open and prove in foure things.

Firſt, The nature of man as it was made fit for grace before the fall, ſo it is capable of grace after the fall of *Adam*, when I ſay capable, I ſay two things.

1. The ſubſtance of the ſoule and body need not be changed from their being, when they receive grace, the nature of the ſoule and body being not changed, but unfitted for any ſpirituall work: As take a Clock that all the wheels are out of frame, you need not make new Wheels but onely rectifie them, if they be foule make them clean, if they be wrong right them; ſo by the fall of *Adam*, all, ſoule and body is out of frame, and out of joynt, the minde unfit to know God, and the will unfit to cloſe with God; before the fall all were in frame, but when it jarred againſt the Law, then Originall ſinne came upon all his ſeed, and that makes them jarre againſt the law: now when a ſinner comes to be renewed, there needes not new faculties, but thoſe he hath, to be ſet in frame; this is the meaning of the Spirit of God, *Jer.* 4.4. *Plow up your fallow ground, &c.* ſo the minde is arrable ground although it be over grown with luſts, that as there is no fruit of holines to God, or righteouſnes to men; but the minde of man is over-run with diſtempers, and therefore (as they ſay) we muſt give it another tilling, by plowing up the weeds, and *Rom.* 6.19. *As you have given your members*

members weapons to unrighteousnes ; so now give your members as servants unto righteousnesse, unto holinesse : the meaning is, as we have given our members, in the same proportion as we have given them to sin ; so we should give them to be at the command of the spirit, the same understanding, will, and affections ; whereas, if God raise them out of stones, as he can doe, he must first give it to be a man, and make it to have a body and a soule, and then convert it ; but he need not doe so, when he comes to men or children : As if a man would have a crop of Corn upon a rock, he must first make it ground, and then plow them ; but if hee have ground, although it have thorns and rubbish, when he hath removed that, he may plow it, and expect a crop, because ground is capable to bear Corn. Now the proof of the point is plain ; that the nature of man is capable, it appears ; that which is capable of a privation is capable of the habit of the contrary grace, of necessity ; the in beeing of a thing requires a capablens: the eye cannot be said to be blind except it be capable of seeing; it is not said, a mans hand is blinde, because it is not capable of seeing; so the body may be said to be dead, because it is capable of life ; so it is in the understanding, it is full of blindenesse, because it is capable of seeing ; and so the will is capable of holinesse, *Ephes.* 5. 8. *Once you were darknes, now you are light in the Lord, &c.* and 1 *Cor.* 15 49. *As we have born the Image of the earthly, so we must beare the image of the heavenly* ; the body is sick, and it may have help.

Secondly, Our nature is not nextly fit for grace, yet it is capable, that is, the roome may be made fit, though it be not fit for the present : as a Vessell that is full of ill liquor, it is capable to hold good liquor, but it is not fit before the filthy liquor be powred out : so our nature is capable of grace, we need not change our being, but wee must bee made fit.

2d *Particular.* The spirit of God does in all men, whether young or old, first loose the soule of a sinner from sin and self, by his Almighty power ; before he puts a principle of grace into the soule, and before he leads the soule to God in Christ, this must be done ; take a childe, or a man, God does work this, it is the nature of Gods dispensation, *Acts* 26. 18. *To open their eyes, that they may turn from darknesse to light, and from the power of Satan to God, &c.* First, they are taken from under him, and then they are turned to God, and *John* 15. 19. *Because I have chosen you out of the world, therfore the world hates you, &c.* you were under the power of sin, and I have called you out, & then I will cal you to my self: *Col.* 1. 13. *Who hath delivered us from the power*

of

of darkneſſe, and tranſlated us into the kingdom of his dear Son, &c. We muſt be cut off from the wilde Olive before we can be planted into the true Olive: It was never known an Imp could grow on two ſtocks at once; you cannot ſerve two Maſters, you cannot be in Hell Heaven together, there cannot be two Gods in one heart, it is not poſſible: therefore ſee how *John* prepares the way for Chriſt, *Luke* 3. 5,6,7. *The mountains muſt be laid low, and the crooked things muſt be made ſtrait, and then they ſhall ſee the ſalvation of God:* ſo it is withall the ſonnes of *Adam*, nature and reaſon will conſtrain the ſame.

Thirdly, In this double work of the ſpirit, the ſpirit depoſes ſin and ſelf, and then powres in a principle of grace: in both theſe, all men that receive the worke of the ſpirit are meere patients: when it depoſes ſin and ſelf, young and old, all are meer patients, all men, children, and infants; thus it is in all on whom the great work of converſion is, they are meerly patients; we have already made it good: I will give you two or three reaſons of it.

1. Averſion cannot bee a cauſe of ſalvation, a frame to turn from God cannot help a man to turn to God, no more then light can cauſe darkneſſe, ſin and ſelf carry the ſoule from God; and therefore it cannot carry the ſoule to God. *Gal.* 5.17. *For the fleſh luſteth againſt the ſpirit, and the ſpirit luſteth againſt the fleſh*; and thoſe are contrary one to another. Now that which deſtroyes the work of the ſpirit, cannot bring it in, *Rom.* 7. 18. *I know that in me, that is, in my fleſh dwelleth no good thing*: now that which hath no ſpirituall good, can doe no ſpirituall good, and ſo it cannot helpe to God.

2. That which cannot be ſubject to the Law of God, cannot be a cauſe of the work of the ſpirit, but ſin and ſelf cannot be ſubject, and therefore they cannot be the cauſe of the working of the ſpirit; nay, the nature of man cannot be, nay they cannot ſuffer the work upon them, they are not able to bear it, *Rom* 8.7. *It is not ſubject to the law of God, neither indeed can be.*

3. That which is wholy beyond the power of corrupt nature, that corrupt nature cannot bee the cauſe of; but to put off ſin and ſelf, is wholy beyond the power of corrupt nature; for nothing can work beyond the power of its own principle; and of our ſelves, we are not able to think a good thought; So it muſt be given us, ſo we have gained this, that therefore, we are all meer patients in the work of converſion, both men and children.

4. Here lies the life of the anſwer in theſe ſeverall works, where the

hearts are sufferers, the soules of Infants are as much fit as the soules of any man, and not so much unfit as the soules of many men to receive grace: and they have as great a capability as men have, and in some measure a greater capabilitie then some men have: Here is two things to be considered.

1. That they are as fit as any, but not so unfit as many; and therefore all are meer sufferers in the work of the spirit to have sin and self subdued; the soules of children are as fit, and have as great a capability in the world.

1. You must remember, heretofore we have made it good, that all the sonnes of *Adam* are tainted with Originall sin equally, no man have lesse of *Adams* sin, nor lesse of Originall sin one then another, but all men and children are equall here, and men of years have contracted many actuall sins; nay, whatever they doe before they are converted, is sin, all their thoughts, words, and deeds, so as they grow more proud and more witty to commit sin, and to doe wickedly: because of actuall transgression some grow more sturdy in their sinfull courses, which is drawn and contracted by actuall sin, and infants are free from those; now those that have acted them, are more fit to commit them, nay many are habituated in commiting of sin, so as they have gotten a habit of drunkennes, and a habit of uncleanes, &c. so as it is plain, children are as fit as any, and not so unfit as many are; for if children have as little opposition as any, and lesse then some, then it must needes be true. For where lesse opposition against a thing is, there is lesse trouble to receive it, for they are contrary, for where lesse opposition is, there is a greater disposition to receive it; but that children doe as little oppose grace as any man of years: all opposition comes from the sinne of *Adam*, and Originall sin came from that; and here wee see all are equall in men of years and children, and this is the first kinde of opposition.

2d Sort of opposition arise from sinfull habits, and this comes by actuall sin, and by this we come to bee more self-confident, and all these infants are free of; a man that hath lived many years in sin, is come to be habituated in sin, as a man that dotes upon the world gets a habit of covetousnes, and a man gets a habit of frowardnes; these infants are freed from, *Acts* 7. 28. *Wilt thou kill me, &c?* and *Acts* 18. 6. *And when they resisted and blasphemed, &c.* Children are dead in sin; but some men are twice dead, as *Jude* speaks at the 12th. verse, *Twice dead, and plucked up by the roots*, and as Christ sayd of the Pharisees, *they made men twofold more the childe of Hell:* take the most men

men living, and there is Sin and Selfe to be subdued; and in regard of *Adam*, sin, and originall sin they are all alike. But by actuall sin, men are full of carnall confidence, and therfore the Spirit must have much to do here becaufe men do harden their own hearts, and fo make themfelves twenty times more the child of hell; fo they are *twice dead, and pulled up by the root*; fo that they are leffe fit then fome naturall men in the world, and many men in the world, that are but men of the world, are more fit then they; fo that children are more capable then any man. The place in *Jude* is fpoken againft falfe Prophets, they were *twice dead*, they were dead by originall fin & actuall fin; there is a fort that hath received a feeming light, and get a little of the Word, and that he is provoked, that a man thinks he is a living man. There is another fort that perfecute the Word, now thefe are dead again, fo they are *twice dead*, he is provoked by the work of the Law, and now he is more proud, and is as a thing *pulled up by the roots*, fo as nothing can recover him, no poffibility to come neere him, fo as it is fo farre from being harder for the Spirit to work upon infants, that there is an eafineffe in this kind.

The 3d *Propofition*: Beleeving Parents when they enter into a vifible covenant to walk in Gods wayes, they enter not for themfelves alone, but for all that come of them; and God does ingage himfelfe by their meanes to worke grace in their hearts as he fees fit; hee counts them to have federall holineffe: God accepts of both, and he will doe good to them as he fees fit. In this Propofition there are foure things to be conffidered.

1 Believing Parents enter into a vifible covenant for themfelves and their pofterity.

2 God expects it at the hands of them both.

3 God ingages himfelfe to ufe them as inftruments to doe good to them as he fees fit; God wil give grace to his children, he will ufe them to his own mind, God will ufe them as inftruments; but he will doe them good as he fees fit: not that parents can give grace, or worke grace in their children, and therefore fpeak not fo; for that is, as if when God works upon the heart by the preaching of the word, you fhould fay the Miniffter gives grace.

4 God accounts children as having federall holineffe.

1 When believing Parents enter into a vifible covenant, they doe enter into it for themfelves and children: But they muft enter into a vifible covenant, the reafon of it is, becaufe communication of them that doe fo enter into covenant, doe in reafon belong to them that be

in a community of other, according to rationall charity; becauſe God gives the priviledges of his holy things to a community of men, and they muſt judge according to a rule of charity, and paſſe ſentence as things appeare according to that rule: For if it be left to every privat man to judge, that every man may judge himſelf fit, and be his owne Judge, to partake of the ordinances, then theſe two evils will follow.

1 An abuſing and prophaning Gods holy things: for he would carve all to himſelfe although he had no right nor reaſon ſo to doe. So that if they be left to themſelves they would prophane them.

2 There will be a confuſion on the holy things of God, and therefore it is that God hath given them lawes, and hath committed theſe to a community of men, and hath left it to them, according to the rule of rationall charity, to judge whom they will admit, and to thoſe they do admit, to become ſubject to thoſe Lawes and Rules, and live accordingly; ſo as it is committed to them for that purpoſe, to whom and when they pleaſe. Thus it was in the time of the Law, and thus it is in the times of the Goſpel, and ſo it ſhall be to the comming of Chriſt.

1. Thus it was in the time of the Law, they muſt be in covenant, the people of the Jewes were taken in from the world, and *hee gave them lawes, he hath not dealt ſo with any Nation, Pſalm* 147. 20. The treaſury of his Lawes were committed to them. And *Romanes* 3. 1. all the ſpirituall priviledges were committed to the Jewes. *What is the priviledge of the Jewes? Much every way, &c.* And *Jer.* 13.11. *For as the girdle cleaves to the loynes of a man, ſo have I tied to me the whole Houſe of Iſrael, &c. But they would not hear, that they might be people to God,* and then have that honour. This is the reaſon in *Nehem.* 9. 38. he ſpeak thus, *Now becauſe of all this, we make a ſure covenant and write it, and our Princes, and our Levitse, and our Prieſts ſeale unto it.* Hence it is, that all the choyce priviledges are the Legacies of the Jewes. And *Exodus* 12.43. *No ſtranger ſhall eat thereof.* And therefore they muſt be in the compaſſe of a viſible Church. Circumciſion is the proper name and livery of Gods people. *Epheſ.* 2.11. *You were Gentiles, and called uncircumciſion of them that were called Circumciſion, &c.* and that were the Jewes, and they were the people of God, to whom it was left, to judge of them that were fit to be made partakers of theſe priviledges.

2 It is thus alſo in the time of the Goſpel, they muſt be ingaged in the covenant; and the Seales, and Officers, and Ordinances of the Church are their propriety. As for the Officers, *Chriſt when he aſcended, he gave gifts unto men, and ordained ſome to be Apoſtles, and ſome*

Pro-

Prophets, &c. Hee spake of some part for the whole, therefore in an ordinary way it must be a visible Church, the invisible do not meet to chuse; but the officers are by the choyce of such a people in such a particular Church, and God does set them in a particular Church, and the Officers are to dispense the things of God to that Church: and therefore a Minister without a people, is as a husband without a wife. And therefore all the seales must be dispensed by the Officers of the Church, and by none else, as appointed by God so to do. And therefore the treasury of the Church must be dispensed by faithfull men, chosen by the Church, *Acts 6. 3. Chuse you men of honest report, and full of the holy Ghost, &c.* If they must be so that must order the treasure of the Church, much more the seales, which are the speciall treasures of the Church; they must be men that have gifts chosen; & the Sacraments are the seales of the Covenant, one with another we are all one bread, *1 Corinth. 10. 17. For we that are many, are but one bread.* And if there be no Officers but in the Church, and they that be Officers are to administer onely to the Church, they must needs be a company gathered in a Church. How a man must be fitted to come into a Church, belongs not to me now.

3 This must continue till the comming of Christ, *Rom. 11. 17. And though some of the branches be broken off, and thou being a wild Olive tree, wert grafted in for them, and made partaker of the root and fatnesse of the Olive tree.* Where he speakes of unchurching of the Jews, and Churching of the Gentiles, *If the branches be cut off, and thou art grafted in, and made partakers of the fatnesse of this Olive tree:* So as the Gentiles are made partakers of the fatnesse of the Olive; the Olive tree is the Church, and the fatnesse of the Olive tree is the priviledges that appertain thereunto; so as alwayes they must be ingrafted into the Church, before they can have the priviledges belonging thereunto, and this shall be to the end of the world. When the Jews are converted, they shal come into a Church of God: this is the first, they shall enter into a Church, and then the fatnesse followes to the branches in the Olive.

Secondly, they covenant for their children as well as for themselves. *Deut. 29. 10. You stand this day every one of you before the Lord your God, your Children, your wives, &c.* which shewes they may receive the covenant. When he speaks of the covenant in the breadth of it, then he takes in their little ones, and therefore parents covenant as well for their litle ones, they undertake for all that shall be born of them, they are in their parents loynes, all of them are under their power, and they

have authority to impose the law of God upon them. So in *Genes.* 17. 10, 11. *Let every man child be circumcised, and this shall be a token between me and you, of my covenant, every male shall be circumcised.* This is the cause why *Joshua* when he was to depart the world, said to the people, *Chuse you whom you will serve, but I and my house will serve the Lord.* Every believer hath power to bring his children into this covenant, it was a speciall prerogative to *Abraham*

Mr *Spilsbery* saith, *If this be to every believing Parent as to Abraham, then every beleever must be the father of the faithfull, as Abraham was.*

But I deny the consequence: for it will not follow, if we looke at *Abraham* as a pattern of believers, hence the priviledges and covenant are entailed upon *Abraham* to all the nations of the world, visibly to be dispensed to all the nations of the world, and they shall know and imitate him, and God will save them; *He is the Father of the faithfull* by imitation, the covenant is made after *Gen.* 12. he is called, and the root is stated upon him. Although there was a covenant with *Noah* and *Shem*, yet it was stated upon *Abraham*, and not upon them, so as the consequence fails: But if we look to his personall faith, he hath power to his children onely. But Mr *Spilsbery* in the 14th page, 13th 14th lines, if it be meant to all his children, he conceives he had many children by *Keturah*, *Genes.* 25. *&c.* which he conceives was not within the covenant; for they were not partakers of the seales. This will follow: for *Keturah* was not worse then *Hagar*, for she was a Concubine as well as *Keturah*, yet *Abraham* did circumcise *Ishmael* according to God, and it is his glory. If *Ishmael* have right to the seale, why not the children of *Keturah*? And we cannot thinke otherwise in charity; if no man have right to the seale but those that are in the visible covenant, why then may we not believe the sonnes of *Keturah* were as well as *Ishmael*: If you say *Ishmael* was not, because he was banished, otherwise *Abraham* must goe against his light and conscience in his practice, for he must know and doe contrary to his knowledge; therefore we may say, they shared in the covenant and seales as well as *Ishmael.* But if you say, *He was banished afterward*, I answer, that was when his evill appeared; but before he was not, but was made partaker of the seales, and so in the visible covenant. And so it was with *Simon Magus*, he was visibly in the covenant, and shared in the seales, and *Philip* did right, according to the Rules of Charity; but if it appeare otherwise after, they may be cast out. Many men have been baptized, and afterward, their wickednesse hath appeared.

2 God

2 God accepteth of both parents & children, *Deu.* 26 5. *And thou shalt say before the Lord thy God, A Syrian was my father, who being ready to perish, went down into Egypt.* He speakes of all parents & children; and when they were to bring their first fruits, he saith, *Thou hast avouched the Lord to be thy God, & he hath avouched thee to be his people.* So *Deu.* 29.10,11,13. *You stand before the Lord your God, your Heads of your Tribes, your Elders, your Officers, even all the men of Israel, your children, your wives, &c. that thou shouldest passe into the covenant of the Lord thy God, and into his oath which the Lord thy God makes with thee this day, for to establish thee this day a people to himself, &c.* Whom God doth establish his covenant unto, they have right to it, that is, to them, their wives, and their little ones. Let no man bogell and say, God enters covenant with wicked ones: For all their daily washings and offerings did shew forth this, that they were sinners, in reason we may see it: You may ask whether the Apostles did not rightly gather the Churches of *Ephesus* and *Smyrna*, and the rest of the seven Churches of *Asia*; and ask if that all that were so gathered, were not baptized according to God; and yet it is said of *Sardis*, there were but a few names; and of *Laodicea*, it was poore, and blind, and naked, and faults in other of the Churches; shall any man say therefore they were not in covenant? God deals and dispenses his Ordinances by men, and he proceeds according to the rules of Religion and rationall Charity, by the ministery of men, and goes by the judgements of men, according to those rules.

3 God does ingage himselfe to communicate spirituall good to children by meanes of their parents, as he sees fit, reserving secret things to himselfe, when and in what manner he will doe it: he ingages himselfe to communicate spirituall good to children, and he will use the parents as meanes of that good, and that he will doe two wayes.

1 The parent covenanting with God, the Covenant is improved as a meanes that God will work spirituall good in the child: As when a Minister or a Friend doth give counsel that a person gets good by, God uses them as meanes of that good: so hee doth parents; for by their meanes the children are brought into covenant, and so God communicates good to them, which before God had stirred up, and by the parents they come into covenant, and so God communicates good to the children. Hence we may come to see the right understanding of that which *David* saith, *And thou Solomon my sonne, know the God of thy Fathers*, remember I have ingaged my selfe in covenant; and know thou that God that hath ingaged himself to thy father, hath ingaged himselfe

himself by the father to do good unto thee, and that is the best sence of those words, 2 *Chron.* 33 12. spoken of *Manasses*, *When he was in tribulation, he prayed to the Lord his God, and humbled himself greatly before the God of his fathers.* I take the meaning to be this, when he was in affliction he besought God; but how came hee to be his God, to have a title in him, he being so vile as he had been, he having made a league with the Devill, and destroyed all the worship of God; he was mindefull of the covenant God had made with his fathers, as if he should have said; I am and have been a vile sinfull wretch, and am not worthy to beg the least mercy from thee; but remember the covenant with my fathers, thou hast engaged thy self to doe good to them: and so *David*, *I am thy servant and the son of thy hand-maide*; he had a very good mother, and he pleaded the covenant of his mother: she had given him many councels, and wept many tears for him; and therefore he pleades the engagement of the covenant of his mother, and by his mother to himself; for the parents engage themselves for themselves and children, and God engages himself to them and to their children, that he will be a God to them, reserving secret things to himself.

Here beware you mistake not, Parents doe not communicate grace to their children, for that is an errour to say so; for they are the children of wrath as well as others, and they are void of grace; for generation does not convey grace; but by vertue of the covenant, God hath engaged himself to doe good unto them, when they are propagated by vertue of the covenant, God does covenant to doe good to all their children, reserving secret things to himself; whereas it may be said if children have grace, how can sin be propagated to them, no, but when children are propagated, by vertue of a covenant, God does use the parents as he sees fit, as a means of good to their children; and this is of speciall consequence, to think that God will use the parents as a means to doe good to the children; it is an extraordinary benefit to believing parents.

2. God engages himself to use the Covenant as a means to doe good to them, as he sees fit; for all Gods ordinances are the propriety of the Church, God leaves them to them, God covenants to leave his word to them, and those that come of them; this is the meaning of all those places: *I will take away the heart of stone, and give a heart of flesh.* When Parents engage themselves to him, then he engages himself to them and theirs: *And I will circumcise their hearts, and the hearts of their seed, and I will power clean water upon them*; When believing parents

parents wait upon God for their children, he will give a bleſſing as he ſees fit, leaving ſecret things to God.

4. God accounts them as having federall holineſſe, ſuch as may fit them for a people in that relation, here is the ſtick of all; and therefore I will tell you what federall holines is, it is a relative holines, it is not any inherent grace, or true ſaving grace, but it is relative, and it is not inherent; it ſtands in reference of the covenanter with God, and alſo the engagement of God to entertain ſuch as are rightly diſpoſed and fitted for a covenant-holineſſe; it is the ſetting a thing a part for ſpeciall uſe to God; as *Jeruſalem* is called the holy City, there was not inherent grace in the ſtones of it; but *Jeruſalem* is ſet a part for holy uſes, ſo the Land was ſaid to be holy, that is, relative holineſſe; therefore mark here, the ſoul that engaged it ſelf, he ſet himſelf for God to attend upon him, and all his poſterity to do ſo; God allows this and appoints this, God ſet himſelf a part, that he will be for this people, & the God of this people; thus we ſhal find in the Old Teſt. *Thou art a holy people*, not inherently holy, but conſecrated to God, and he will look to them; that is the meaning of the place, and no other meaning, *Gal.* 2. 15. when *Paul* ſaw *Peter* that he went not right, but did in a ſort diſſemble; when *Peter* ſaw the *Jews* had a mean eſteem of the *Gentiles*, he withdrew himſelf: and *Paul* he tels them they were both in covenant, & he by halting might diſcourage the Gentiles, therfore reproved him and ſaid, *If thou being a Jew, doſt live after the manner of the Gentiles, and not like the Jews, why conſtraineſt thou the Gentiles to doe like the Jews?* We who are Jews by nature, and not ſinners, of the Gentiles; that is, not onely ſinners; for the Jews were holy in point of the Covenant, and the Jews were they which God had engaged himſelf unto: but the Gentiles were not holy, for God had not engaged himſelf to them, ſo as they had not this relative holineſſe, but the Jews had it; ſo they were not ſinners after the Gentiles; but the Jews had this federall holines. Now for the further clearing of the thing, wee will conſider of that place, 1 *Cor.* 7. 14. *For the unbeleeving husband is ſanctified to the believing wife, and the unbelieving wife is ſanctified to the believing husband*; elſe your children were unholy, but now they are holy, that is, federally holy. For the meaning of the place, that we may finde out the minde of God, we muſt conſider three things.

1. We will ſhew you what this federall holineſſe is.
2. The meaning of the words, and the ſcope of the Apoſtle.
3. Wee will ſhew you the gloſſe of the *Anabaptiſts* on the text,

and remove all their falſe conceiving that they have to cloud the truth; elſe were your children unholy, but now they are holy.

Firſt, Federall holineſſe is a ſpirituall priviledge, but not a ſaving grace, nor a ſpirituall work of ſanctification; the holines here ſpoken of is federall, or relative holineſſe, but no ſaving work upon the ſoule; this we will cleare from all cavils.

1. Saving grace is proper to thoſe that ſhall be ſaved, if the work of ſanctification be there, then there will be glorification following; if we be made holy here by ſanctification, we have an intereſt in glory; Hence *Acts* 26.18. Paul *was ſent to turn men from darknes to light, and from Satan to God*; and elſwhere we are ſaid *to have an inheritance with thoſe that are ſanctified*; they are the heirs of that glorious inheritance prepared for thoſe that ſhall have it, and they ſhall attain the end of their hopes, the ſalvation of their ſoules; ſaving grace is the propriety of thoſe that ſhall be ſaved: but there be many perſons that enjoy federall holineſſe, that ſhall not have glory, *Deutr.* 7 6. *For thou art a holy people unto the Lord thy God, the Lord thy God hath choſen thee to be a precious people unto himſelf, above all people that are upon the Earth*; and this is ſpoken of the body of the Jews, they had this federall holineſſe, the ſpirituall priviledges; ſo as none other people had, and yet ſhall any think they were all ſaved; nay, the Apoſtle ſaith, 1 *Cor.* 10.4,5. *They did all eate the ſame ſpirituall meat, and did all drink the ſame ſpirituall drink, &c.* And yet with many of them God was not pleaſed, *for they were overthrown in the wilderneſſe, &c.* and ſo in the *Hebrews*, they did not enter, *through unbeliefe thouſands of them periſhed*; and yet they had all the ordinances: the Church of *Corinth* did not exceed them in the kinde of them.

2. Saving grace is never unfallably communicated to all the poſterity of believing parents: *Adam* had a *Cain* as well as a *Shem*, and *Iſaac* had an *Eſau* as well as a *Jacob*, and *Abraham* had an *Iſhmael* as well as an *Iſaac*; and therefore we ſee it is not ſo alway to believing parents, that all their children ſhould be ſaved; and therefore 1 *Cor.* 7. 14. *Now they are holy*, that is, federally holy; and Rom. 9. 3,4. *I could wiſh that my ſelf were ſeparated, &c. for my kinſmen, for my brethren, according to the fleſh; to whom pertaineth the adoption, &c.* He was deeply affected for all *Iſrael*, their adoption which was the higheſt of their armes, it belonging to *Abraham*; and they were all *Iſraelites*, becauſe *Jacob* did wreſtle with God, and prevailed; ſo

they

they are called children *Eſay* 1. *I have nouriſhed and brought up children*: all were adopted.

3. Saving grace can never be loſt; where the worke of ſanctification is, that cannot be loſt, but federall grace may be loſt; *Hoſea* 1.6. *Becauſe ſhe was not his Wife*, therefore God gave her a bill of divorce; they were his people by federall holines, but they loſt that, 1 *Pet.* 2. 10. *Which in times paſt were not a people, but now are the people of God, &c.* the time will come, the Jews ſhall be known to be the people of God; they ſhall be called, *you are my people*: they were the people of God by federall grace, but they loſt it and themſelves and all: but the ſpirituall and ſaving grace cannot be loſt, *John* 10. 28. *No man can pull them out of my hand*; if a man once be called to Chriſt, no man can pluck him out of his hands, untill he come to everlaſting happineſſe. *Hebr.* 6. 9. *Wee are perſwaded better things of you, and ſuch as accompany ſalvation*: Where the work of ſanctification is, there is better things then the beſt hypocrite can attain unto, *And bleſſed are the pure in heart, for they ſhall ſee God*; and they cannot ſin, becauſe they are born of God: this will diſcover Mr. *Spilsbery* in the 21 page, the three laſt lines, and the 22 page, and the ſix firſt lines, He explicates that that holines that intitles a man to God is twofold; either the holineſſe of Chriſt, that is imputed to his ſervants, for whoſe ſake God does account them holy; or elſe, it is a holy frame of heart in regeneration; there is no other way ſaith he. It is a wide miſtake, for there is a threefold holineſſe.

1. Imputative in Chriſt to his ſervants.
2. Inherent in his ſervants.
3. There is a relative holineſſe, which is that, I have diſputed off; therefore his expoſition is ſhort, and his reaſon is ſhort and worſe, the 22. page and the 4. line. What ever does truly inright a man to God, inrights him to holineſſe; all muſt be ſaved, or fall away. I wonder ſuch things ſhould fall from a mans pen, but that God hath ſome ſpeciall hand in it: For had not *Iſrael* right to the Ordinances, and had not *Judas* right to the Paſſeover, and *Symon Magus* to Baptiſm, and had not all the Nation of the *Jews*; the Apoſtle tels us, they were all Baptiſed in the Cloud, and in the Sea; did they not partake of ſuch priviledges for the kinde, as the Church of *Corinth* had not better; the Apoſtle bids them take heed, for the *Iſraelites* had the ſame priviledges for kinde as they had, and were made partakers of them, and yet they had no right to heaven, but many of them were ſhut out, I ſay therefore; have not all the *Jews* right to the priviledges: The ſe-

ven Churches of *Asia*, they were baptized; and as they had it in all Churches, so they had right to Baptisme, and all the holy things that were in any Church, and the Church was bound to give them to them. Now whether all these had not right, common sense will tell us, and yet among these, there might be many that had not true saving grace. We may ask a question concerning that in *Matth.* 3. 6. when *Jerusalem* and all *Judea* sent to *John* to be baptized, there came the Scribes, and Pharisees, and Publicans, and Souldiers: and *Luke* 3. it is said, *they were baptized, confessing their sinnes.* Whether Mr *Spilsbery* think all these had right to glory, if he be put to it, I am perswaded his heart would faile him to say they had, and yet they were baptized of him that was the fore-runner of Christ, and the Disciple of Christ, and was sent of Christ. In a word, there is a federall holinesse men may have, that shall never have glory: But those that have an inward right, those have right to glory. Nay, a man cannot have an inward right, but he hath right to glory. And here you may learn to see, those reasons carry not common sense with them. Carry this along with you, I will learn you to make use of this (that federall holinesse is not saving grace) offensive and defensive.

1 If this be saving grace, a man may fall away from this, but saving and covenanting grace cannot be lost, *He that beleeves shall be saved.* It doth not suppose that he that hath this federall grace, hath right alway to the blood of Christ infallibly. Hence it followes, a man is not bound to beleeve, that every man that hath it shall be saved. This will answer a fourfold cavill of Mr *Spilsbery*, in page 27. line 17. Hence followes a foure-fold absurdity, to say Infants have right to Baptisme.

1 If Infants have an interest to grace, then men may fall from grace.

2 Then the covenant of grace may be to vile persons, and a man may have the outward covenant, and not be ingrafted into Christ.

3 This will bring in universall redemption, no federall grace does make a man redeemed, it dashes this.

4 It makes us believe an untruth, for *Ishmael* he did perish: but he may have federall grace, and this is the holinesse meant here.

Now to the second thing, what is the explication of the words, there are three things to be considered in the place.

1 Of whom the Apostle speaks.

2 Of what he speaks.

3 What is the fittest sense of the Argument. And when we have this,

We

we ſhall ſee the plain meaning.

1. Of whom the Apoſtle ſpeakes: If you look into the 12th *verſe*, he ſaith, *To the reſt ſpeak I, and not the Lord, &c.* What are theſe *Reſt*, you will find in the tenth verſe; you may obſerve two things.

1. To them that are married, *Let not the wife be put away, except it be for adultery.* And thoſe the Lord ſpeakes to, *Matth.* 19. as if the Apoſtle had ſaid, that caſe hath already been opened and ſpoken unto by the Lord Chriſt in that place. If a man take a diſtaſt againſt his wife, he may not give her a bill of divorce, nor put her away for that, although formerly they might doe it, but it is unlawfull now. Chriſt had ſpoken plainly to that, therefore I will not ſpeak to it. But *to the reſt*, that is, thoſe that were married Infidels, he takes that for granted, that they were not converted before they were married, but they were both Infidels, and the one is converted, and the other left; to theſe I ſpeak, in the 13,14,15. verſes; concerning theſe, Chriſt hath not ſpoken, he hath not expreſſed himſelf in this caſe; but I ſpeake to that, I have the Spirit of God, theſe are the parties, both unbelievers, and one of them is converted.

2 Of what hee ſpeakes: the ſtate of the queſtion, the one is converted, the other is not, the unbelieving party hinders the work of the believing party: the queſtion is, whether they ſhould continue that commerce between them, there being ſo much oppoſition, whether they may doe it without prejudice to the conſcience of the believing party in that ordinance of God, or may they have the pure uſe of marriage? His anſwer is, It is a matter of duty, if ſhe will yet remain, it is a duty enjoyned of God. Mark the Apoſtles queſtion, not whether they may marry an unbeliever, that is not here ſpoken of; but it is taken for granted they were both unbelievers, and now one is converted, whether he or ſhe may continue, the anſwer is, Yes, he may & muſt. Thus you ſee, of what he ſpeaks, not of making marriages, but of cõtinuing of thẽ: This he proves, & he reaſons frõ the effect; If the unbelieving party be ſanctified by the believing party in that wch belongs to the uſe of Marriage then they may cõtinue: but ſo they are, and that is no prejudice to that ordinance of marriage: If a believer may have a ſanctified uſe of an unbeliever, then they may abide: but ſo they may, & the unbeleever is ſanctified to that uſe by the believer, the meaning is, that the unbeliefe of the party cannot ſo out-bid the faith of the believer, as to pollute the conſcience or faith of the party: but that faith the believer hath, through Chriſt he ſhall have a ſanctified uſe of to his own conſcience, and the ſpirituall uſe of marriage; for that was to beget a holy

ſeed to God, and it is made holy in the believer, not in himſelfe: But the unbelieving husband, he hath not a ſanctified uſe of marriage, neither in his own conſcience, nor in his faith; but in the believing wife, in vertue of that power cloſing with Chriſt, they have a ſanctified uſe of marriage, and in marriage, and may attain the right end of marriage. The Apoſtle proves it by the effect; where holineſſe is in the effect, there it is in the cauſe, the wife hath the child that comes of her, federally holy, therefore they have right to the priviledges of the covenant; if the one party be faithfull, their children are federally holy, and ſo they may have a ſanctified uſe of Gods ordinance: but otherwiſe, if both be unbelievers, they have no right, but are as Pagans, and have no right to the priviledges of Gods covenant.

Now we will come to Mr *Spilsbery's* interpretation in foure things.

1. The holineſſe here is meant the holineſſe of the fleſh, and the uncleanneſſe is meant the uncleanneſſe of the fleſh, *Ezra* 10. 3. they had married ſtrange wives, and by Gods appointment they were to put them away, they acknowledge, *we have tranſgreſſed*, and therefore they make a covenant to put them away, 1 *Corinth.* 6. 18. *He that commits fornication, ſinneth againſt his own body, &c.* And 1 *Theſſ.* 4. 2, 3. *For this is the will of God, even your ſanctification, that every one of you know how to poſſeſſe his veſſell in ſanctification and honour.* In the 22. *page* and the 23. line.

2 The holineſſe of the Parents, and of the children, are of the ſame kinde, and muſt be attended in the ſame way, and not in a divers manner, in 23. *page*, and 26. *line.*

3 The holineſſe of the fleſh is this, when they match according to Gods allowance; the uncleanneſſe is, when they meet together in an unclean manner, and croſſe to God: and lawfulneſſe in their marriage is holineſſe, when parties come together in a lawfull manner, thoſe have holineſſe.

Again, when children are born in a lawfull way of marriage, they are clean when they are lawfully begotten: but if they be unlawfully begotten, then they are unclean, ſo Baſtards are unclean: when they meet in a way of God, then they are holy, but if in adultery, then they are unholy. The meaning of the Text is (ſaith he) elſe they were baſtards, but now they are right born.

The fourth *Ground* is (ſaith he) you judge your children holy, and therefore you may dwell one with another, your marriage is good: this is the laſt.

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The ground he makes to be this; the Christians wrote to the Apostles because of that in the 10. of *Ezra*, that was the occasion of the scruple, and upon this ground they wrote it: 1 *Cor.* 7. 1. among many other, this was one occasion, and this is the substance of his interpretation; against this I will give you severall reasons, and so quit the place: I will doe it in three things.

1. The state of the question does no way suit the intendment of the Apostle in regard of the Parties, for they make the question concerning themselves, and so the parties carry no reason with them in *Ezra*, for they in *Ezra* were matched to them of a contrary Religion, in the entrance of their marriage, Jews and Heathen, they suite not therefore with the Apostles aime; hee wrote to them in *Corinth*, and they were all Pagans as appears, 1 *Cor.* 12. 2. *Yee know that you were Gentiles carryed away unto these dumb Idols as you were led*, so that all of them were Heathens, therefore the parties differ; and the state of the question is not whether they may marry one with another, for that was out of question; for marriage is honourable among all men, the bed undefiled, God did not forbid them marriage: but now, one of them being converted after they were married; now they question whether if either be converted, whether they should abide with a pure conscience one with another, that is not converted; now here is a sanctified person, and that party may have a sanctified use of marriage to a holy end; and therefore may abide with a pure conscience: this cast the cause fully.

2. This crosses the grain of the text, it will not admit of it, I shew it thus; that a civill way of marriage is not meant here, for that holinesse is meant here of which the believer is the cause to derive to posterity, of them the words of the text is meant, and it will admit no other; mark, the unbelieving party is sanctified to and in the believing party, it comes by the believing part; for to the pure all things are pure, he or she hath a sanctified use in their conscience, and the ordinance: the Apostle doth not say, the believer is sanctified by the unbeliever; that is crosse to the text, but the unbeliever is sanctified by the believer, and so it is communicated to posterity: Now they are clean; how? by the believer; to the children they are made holy; but mark, if you take it of the flesh, that is, of all such as are lawfully married: marriage is as lawfull to Infidels as to believers, but that is not so meant. Again, the children of Infidels that are not base born, come from both parents, and both communicate to the Childe; but mark the holinesse here meant, is, from the believer alone; but this lawfulnesse of

marriage

marriage belongs to Infidels; and therefore that cannot be meant here; but this is to believers, but that of marriage is not so, and therefore it is federall holinesse which is proper to beleevers.

3. This interpretation takes off the Argument, and makes this Reason no Reason; for it stands thus, If your children be not Bastards, you may stay together. Mark, it takes of the edge of it; for the Apostles reason doth not take away the doubt of the question: For if he say thus, if you marry lawfuly, your children are not Bastards, your doubt doth still remaine; for that might be as doubtfull as the former: for this doth not prove their interest in their marriage, nor the lawfulnesse of it, and therefore it cannot prove it. If a question be, whether such a min be lawfully married or not, if I should come & tell him, if you be lawfully married, your children are no bastards: this doth not prove it: for it issues from hence, if ye question the one, the other may be more: that he alledges to ease this, he sayes he speakes to your apprehension, you judge your children are no Bastards this crosses the words of the Text: for he doth not say, else you may judge them unholy; but he saith, they are holy, whether they thinke so or not, so as it perverts the Text. Again, it crosses the reasonable apprehension of a man that knowes what he speakes; if I know the children are no bastards, I should not question whether the man and wife be lawfully married, for it hath reference to one lawfully married: if he say, he is not lawfully married, then they are not lawfully born: it crosses Reason to be unlawfully born, when lawfully married; so they take off the glosse of the place.

The second place of Scripture they build upon, is *Rom.* 11. 16. *If the first fruits be holy, so is the whole lump; and if the root be holy, so are the branches.* It is spoken of the Jewes; for the opening of the Text, I will doe two things.

1 Open the meaning of the Text.

2 Propound the reasons.

1 What is meant here by holinesse.

The Answer is, Federall holinesse, not the holinesse of sanctification, but confederation; that holinesse which is part of sanctification, is that which is spoken of, *Epehes.* 4. 24. *And put on the new man, which after God is created in righteousnesse and true holinesse:* But so it is not here used, but for a *relative holinesse*, whereby they were knit to God, and he to them; they avouch him to be their God, and he avouches them to be his people. One place he complaines, *Ezra* 9. 2. *They have mixed the holy seed with the people of the Lands, &c.*

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The holy seed is the Jews, they mingled with the common people, that is, such as were not free Burgesses in the Church, that is, they were mingled among the heathen; all the people of the land were not sanctified, but they were holy in this way: that it is federall holinesse, appeares; sanctification is never conveyed by the Father to the Child, this is from the Spirit of God, he workes as he sees fit, therefore two in one bed, one taken and another left; so two in one belly, one taken, and another left: but this is by succession, *If the root be holy, so are the branches; if the first fruits be holy, so is the whole lump*: the root and first fruits; and from him is the conveyance, *Abraham* did covenant for his, as well as for himselfe, wee may see in the 17 verse, sanctification cannot be lost, but the branches are broken off that came of *Abraham*, and proved a vagabond people, they may be cut off, but sanctification cannot be lost; they lost their confederate holines, but they that are sanctified shall be glorified.

Hence we may see the growing of these branches is not the growing of saving faith, but federall holines; it is not the growing to Christ by faith, for then they should never be broken off from faith: to say so, is a falshood; for if a man be called he shall be glorified, we are made one spirit. *Eph.* 5. 32. *This is a great mystery, but I speak concerning Christ and his Church*, if Christ should lose one, he should be unperfect. *Eph.* 1. 23. *The fulnesse of him that filleth all in all things.* Christ is compleat, but if he want one member, he should not be compleat. This is cleare, saving grace cannot be lost.

3 That holines agrees with the body of the Gentiles, they are brought into a visible covenant, as in the 17 verse, they are brought into a covenant of grace, that is the root and the fatnes is the priviledges: the body of the Gentiles had not sanctification.

Secondly, what is meant by *first Fruits*, and *Lump*, one is from the Ceremoniall Law among the Jewes, *Levit.* 23. 14. 17. *You shall eat neither bread nor parched Corn, nor green eares, untill the selfe same day you have brought an offering to the Lord your God. This shall be a law for ever in all your dwellings.* And in the 17. verse, *you shall bring out of your dwellings for a shake offering, two loaves of two tenth deals of fine flower, &c.* When they had received in their Corne, it was unlawfull to spend it, till they had first offered the two loaves for a shake offering, and then all the whole lump was sanctified for their use, according to the allowance of God. So by way of resemblanc *Abraham* is the first fruits, he being in covenant with God, all his posterity are in the covenant, God accepts of both him and his posterity,

the Father being in covenant with God, they become a holy people: *You, your wives and little ones*; so their federall holines is to all that come of *Abraham* as his seed; and this is the meaning.

2 *If the Root be holy, so are the Branches*; What is meant by *Root* and *Branches*? We shall find out the root: by the true Olive here is the Church of the Jewes, the Root was *Abraham*, because the first covenant was made with him, all came from him; it was made to him, and from him it came to his posterity, they are the naturall branches, the posterity born of him; so he is as the head of the covenant to them. *Abraham* being holy to God, he brings forth a holy seed and Nation, having federall holinesse: *Abrahams* posterity by birth, are all a holy seed, but the Gentiles are ingrafted by profession and subjection, the priviledges and the fatnesse comes to them by being ingrafted, the place is spirituall, I will describe the wilde Olive and the Branches, and then you may know the true Olive, it will help you to understand it the better.

The Gentiles, the body of them are wild, not by originall sinne, for so the Jewes were as bad as they, and had as much of that as they: Whence is their wildnesse then, because God left them in their naturall corruption without the help of those meanes that might help them, and therefore they grew wild as a tree in the wilderneſſe growes wild, so they were left without any interest in any means of help, and so they grew wild; for God had not ingaged himselfe to them, *Acts* 17 30. *In the times of ignorance God regarded not, but now he admonisheth all men every where to repent*: that is, now all the nations of the earth ran riot, it is the same with that in *Acts* 6. 1. *the Widowes were neglected*, that is, God left them as Trees in the Wilderneſſe, God did not care for the Gentiles, in giving them meanes for their good, therefore now they grow wild. *Acts* 14. 16. *who in times past suffered all the Gentiles to walk in their own wayes*: Israel had lawes to walk by, but it was not so with other Nations, and therefore they were wild, and strangers from the common-wealth of Israel. *Ephes.* 2. 12. they had not an interest in the covenant of the Jewes, but were wild sinners, and not under the dressing of God for their good; and so were all those that came of them, Pagans of Pagans, such Children of such Parents, under the curse of God, in sinne; and not looked after, having no meanes, the Fathers ignorant, and so were the Children. And this is the meaning of that *Rom.* 11. 24. *For if thou were cut out of the Olive Tree, which was wild by nature, and were grafted contrary to nature into the right Olive Tree, &c.* What nature is meant? corrupt

nature?

nature? No, for the Jewes were corrupt as well as they: the Jewes were as deep in originall sinne as they; not onely contrary to corrupt nature, but they were wild by nature, that is, they were under such a dispensation, that God was not ingaged to them, and so the children of them were under the like condition, they were in such a course, as they had not the meanes to mend them, nay they had no ingagement of God, but they were under the curse of God, without meanes; but now the true Olive, that grew not wild; not that they had not as many sinnes by nature; and as they, so their children, the same sinne in their nature: but they had an interest in the meanes to help them, and God had ingaged himselfe to them in Church-promises, *I will cause them to walk in my wayes*, that is, the Church should not grow wild, because they had meanes, and God had ingaged himselfe to them. Hence they were free Burgesses, and hence comes it, that the posterity of the Jewes are called the *Naturall Branches*; so as the child of a Jew, though sinfull, and have no beliefe by birth, yet he was within the compasse of the Church, and so God was ingaged to doe him good, as he sees fit by nature and generation, because he came of *Abraham*, he falls under God, and God takes him in his naturall condition, and so he comes under the means to be brought home to God.

Thus we see the Gentiles are wild, because they were not under Gods tilling, nor was he ingaged to doe them good, and so he ran wild.

Now to the true Olive in way of opposition they were the Jewes; not by way of sinne, but because they were under the hand of God, and so they had an interest in the meanes of grace. Now the Jewes, though they were wicked, yet they were not wild, but they were under Gods hand ordering them: and hence they were preserved under his hand. This is the meaning of the Prophets, you may referre them to this, *Isai.* 5. 1, 2. *The Lord had a Vineyard, and he planted it, and fenced it, and made a wine-presse in it.* And in the seventh verse, *And what could I have done more for my Vineyard?* Here you may see what care and skill God did use towards them.

1. He secures his Vineyard, and therefore he hedges it, and makes a wall about it, and uses all the wayes of preservation he can.

2. By way of prevention and therefore he removes those things that might anoy it by gathering out the stones and bryers out of it.

3. He lies in provision, he plants it with choice plants, and built a Wine-presse in it, and what could he have done more in outward

means. Now he did not thus to the Gentiles, they grew wilde, he did not take that pains with them; so *Jeremiah* 2. 21. *Yea, I planted thee a noble Vine, whose plants were all naturall, &c.* That is, as a Vine planted on purpose by the gardiner, it was not a wilde one, in regard of God, and his promises, as he had made them a Church, so all should be for their good, *Rom.* 11.24. *They were ingrafted into the true Olive*, and originally planted by the dresser; that as the wilde Olive grows in the wilderneſſe, so the good Olives are planted by the Vine-dreſſer: therefore you may see what he speaks further of the Vine, *Esay* 5.7. *Surely the Vineyard of the Lord of hosts is the men of Israel and the men of Iudah are his pleasant plants*; or as the word signifies, the people of Gods imbracements; that is to apply a mans self pleasingly to another with loving imbracements; that is the word; the Lord out of his good pleasure and tender pitty did take the people of the Jews into his imbracements, he took them into the Arms of his imbracements of the covenants, and into the arms of his compassion, so he doth to every Congregation to this day; in this regard they are planted into the true Olive; *Deut* 7.7. *The Lord did not choose you, because you were more in number, but because he loved you*, and *Ezekiel* 24. 23,24. 29. *I will raise up for them a plant of renown, &c.* See what affection he carried to them; then what they are called, *thus shall they know that I am with them:* he will make them glorious: the sum is, when God is pleased out of his love to take a people to himself, and ingage himself to them for their good, that people is a true Olive, and so of a person, or children of such parents under them are said to be naturall branches: so we may see their excellency above others.

4. How holineſſe is derived from the root to the branches, the words themselves carry it privily, if the one then other; for the root hath a cause and means to carry holineſſe to the branches: now the grace of sanctification is not conveyed; what sap is in the root, the same is in the branches: the things whence the comparison is taken, is from the first fruits in the time of the Law, *Levit.* 23. 17. It was unlawfull for them to take the fruits of the ground untill they had first brought the two loaves to offer them a Wave-Offering unto the Lord; but when they had done that, then the whole lump was sanctified, he had a sanctified use of it, and it did signifie peace and purity of Conscience; that was the means by Gods Institution: the root in nature is the cause of the sap that is conveyed to the branches, the scope is one; so that in that is signified, *Abraham* was the root and first fruits; if he were good and walked in fear and love, and so became holy to the Lord,

Lord, so were his posterity by a covenant made with *Abraham*: here let me vary with you, *Abraham* is taken into covenant with God, and so to be consecrated to God, and therefore federally holy, his children are in covenant as well as he; so they in the same set apart, they partake of the same; thus the holinesse does not issue from hence, as they are born the sons of *Adam*, nor that they were born Jews no further then a bare Jew or the Propagation of a Jew, if God had not taken them into covenant, and engaged himself unto them no more then the Gentiles: he engaged himself to them, and they to him, or else they had not been holy: Hence it is because they renounce the promises of God, they lost their federall holines. Now mark, hence is the ground of this holines, it is federall; God took him into covenant and his children, and that of free-favour; therefore he may choose and leave. Hence they become holy the lump of them, because of their father being in the covenant, and he chose him, because he loved him, their parents did covenant; *Abraham* entred into covenant, and that he did because he chose them, and he chose them because he loved them, and he loved them because he would love them, and therefore he did chose them; and because he chose them therefore he did enter into covenant with them, their parents were holy because he chose them, and entred into a covenant with them and with their children by their fathers covenants: now you see how it is communicated, being born of parents that are in covenant with God, and God with them, this is the pedigree of the text; now you may see what is said to the contrary by Mr. *Spilsbery*.

First, He sayes by first fruits and lumps, the elect are to be considered in believing it set forth such as are in Christ, according to which you may see 17. page, 9 lines from the end, in Christ they are proved subjects of the kingdom of Heaven; what is meant by root, Christ, mysticall Christ conveys living grace to his living members of his body and the branches are those that are planted in Christ by faith and the spirit; for saith he, mysticall Christ is the Church, for the Church are not a mixt company in the 20, 23, 24. lines, I will answer in two things to clear the place:

1. It is unsound, and does not suite the Apostles meaning.

2. If we grant it, it will not help his cause to hinder from the baptisme of Infants.

1. It is unsound were Gods elect of a visible covenant; if that only were the first fruits, then *Abraham* could not; *Adam*, *Abell*, *Noah*, and *Shem* were the elect of God, and these were before *Abraham*; therefore this will not hold out that he saith, but as the covenant of grace

was ſet upon *Abraham*, ſo he is the firſt fruits.

2. It hath been proved out of the text as holineſſe to the lump, ſo God intends it as a means; not that elect people are able to convey ſaving grace to the lump of all the Jewes in any caſe.

3. If the elect were onely the members, he contradicts his own courſe; for thoſe that have a right to baptiſm are inveſted into all the priviledges; but Gods elect people are not the onely ſubjects of baptiſme: for when *Iohn Baptiſt* did baptiſe all thoſe that came to him, in the judgement of *Iohn* they were approved ſubjects of Gods grace: Yet I ſuppoſe no man will ſay (though they were men of yeeres that were baptiſed) that they were all the elect of God, and that they were approved ſubjects, and yet they did not onely apply the ſeale to themſelves for their good, but they did abuſe the ſeals, and yet they were approved of *Iohn* to be made partakers of it; although ſome of them were Apoſtates and Reprobates; in a word, thoſe that are in the covenant of Gods grace that are elected, are really partakers of the work of the ſpirit inwardly, but for the outward we ſee they are approved, which is that of which we now ſpeak, not the elect onely, but others in the federall holineſſe, and *Abraham* was the firſt fruits by way of covenant.

2. That the root here is not Chriſt miſtically conveying grace to his branches, and ſending nouriſhment from the head as it is the viſible covenant; againſt this, I ſay,

1 The Root here meant, is that from whom the Branches ingrafted may be broken off, that is, the Jewes; they were broken off from the Church, and are at this day; but no Branch that is ingrafted into Chriſt by faith, can be broken off: Firſt, we may ſee it in the Text: Secondly, we may ſee it in Reaſon, he that is in Chriſt cannot be broken off. For, *whom he called, he juſtified; and whom he juſtified, he will glorifie. And thoſe that come to Chriſt, he will not caſt them away; for it is the will of the Father to give them eternall life, and no man can take them out of his hand; ſo as the caſe is cleare.*

2 The Root is meant the body ingrafted, as in the 15. verſe. *If the caſting away of the Iews ſhall be reſtored the body of the Gentiles* 24. 25. *verſes, all the body ſhall be ſaved,* but the body of the Gentiles are not ingrafted into Chriſt myſtically to be belivers, ſo the root is not here, and this ſhews the unſoundnes.

3. The reaſon Mr. *Spilsbery* uſes, is againſt his cauſe in his 17. page and the laſt and the beginning of the 18. they carry not the weight of a feather, that Chriſt is the Olive and the Jews are caſt out, and the Gentiles

Gentiles are grafted in, I desire no better reason against him, for the Jews are not cast out of Christ mysticall out of this root, because it is the Church of Christ where many hypocrites are, because they may be cast out.

1. In that the Apostle charges the Gentiles for boasting, the root bears thee, and yet thou have no saving grace, but a naked profession and expression in the 17. verse: it is a false mistake out of that place, boasting is not saving grace, for it is a pang of pride; God hath no people but have their weaknes of grace: *Josephs* brethren they sold him, and would see what would become of his dreams, and the *Corinthians* they did boast, one was of *Paul* another of *Apollo*, but did all these want saving grace? No, but it is as a caveat given them to pull it down; it is not to say, they all want saving grace, it is false.

2. In that the Apostle charges the Gentiles for boasting, it is against the argument.

3. Thus, if the Gentiles be ingrafted in want of grace, therefore Christ must be the head, the consequence destroyes the conclusion; the root is meant, as he saith, the ingrafted, and the want of grace the body; but so is no member that is in Christ mystically; therfore the root is not meant Christ, for the want of grace cannot be in Christ mystically, so he destroyes his cause; now we shew you the meaning of the text, the scope is; they should not lift up themselves, for the Jews were cut off: he reasons thus. It is groundlesse to boast against the Jew, because they receive all from the Jew; therefore they should sit down, for if they have any right, they have it from him, for *Abraham* is the root, how? by covenant with him; *Abraham* bare by a visible covenant; therefore the Gentiles may thank *Abraham* for it, and therefore they have no cause to boast, for it was said to him, *in thee shall all the Nations of the earth be blessed*: so the truth is cleared, the children are holy, but not by a spirituall holinesse, but a federall holinesse.

4. If we grant him his interpretation it will be no help to his cause; if the first fruits and lump be the elect, the children are elect also; if they be vessels of glory, upon the same ground, children are elected as well as they, and let Christ be the head of those that be ingrafted, then children and infants are the branches of this head, and so to be judged in charity, and if they shall be saved, they are members, Ephes. 5. 26. Children shall be saved by Christ, they be his body; he hath gotten nothing here, but we have gained that children have federall holinesse against all opposition.

The 4th Proposition is, Although the ground be not the same, yet there

there is as sure a ground to evidence to judicious charity, that children are in covenant as well as parents, if they be believers, the ground is as good to the one as it is to the other, to a Rule of judicious charity it is alike to both.

There is not the same ground altogether, because the parents are of yeares of discretion, and so they are able to expresse the speciall or common good, and therefore they can give a reason of the hope that is in them, and ingage themselves to walk in the wayes of God, with a consciencious performance of it, because they are in the compasse of the covenant, they are so farre able to put forth this. The Scribes and Pharisees they made profession of their faith, and they did expresse a readinesse and willingnesse so to doe, and so they came to *John* to bee baptized; as if they should have said, Command, and we will doe it, and follow it conscientiously. And *Acts* 8. 13. *Then Simon himselfe believed also, and was baptized, &c.* There was a large discovery to say, *I believe.* An *Acts* 2. 31. *Repent and be baptized, &c.* This is the outward profession of men of yeares, that is required of them, but it is not required of Infants, for those are grounds of rationall charity, those are not among infants, for that were to require impossibilities and contradictions; the first part is evident, but they are as sure grounds to children as to parents, we will make it good in 3 things, all follow from the former proposition.

1 Because of the covenant on their parts, believing parents enter first into the covenant personally for themselves and their children, *Deut.* 29. 11. *You, your wives, and your little ones.*

2 In regard of Gods acceptance, he accepts of both, and doth avouch them both to be his, and he adopts them both in the same bond, at the same time they are accepted of God. There is a twofold adoption, the one is internall and spirituall, and God dispenses this in a various manner in his own wil, as to accept the father somtime, and the sonne sometime, and sometime the one and sometime the other, as he pleases; so wicked *Ahaz* had good *Hezekiah*, and good *Josiah* had a wicked sonne; so it was in the Kings of *Israel*: and so we see the accepting of God, wise *Solomon* had foolish *Rehoboam*, these are internall: but there is an externall adoption, and that to Fathers and Children; so we see holinesse is not by generation, but by covenant with the Father, and therefore to say that holinesse is by generation, it is a dreame. *Amos* 3. 2. *You onely have I known of all the Nations of the earth, &c.* And *Deut.* 4. 23. *Take heed to your selves lest you forget the covenant of the Lord your God which he made with you, &c.*

And

And *Rom.* 9. 4. *who are Iſraelites, to whom pertaine the adoption and the glory, and the covenant, &c.* they were all adopted externally, and alſo in covenant; but in the internall there is variety of diſpenſation of that, as God pleaſes.

3 There is like federall holineſſe belongs to the father and the ſon, 1 *Corinth.* 7. All theſe we have made good heretofore, and cleared the coaſt by making them good againſt all oppoſition. Is the father in covenant? ſo is the ſonne. Is the father holy? ſo is the ſonne: it is as ſure to the one as to the other; that is the reaſon God ſpeaking in thoſe places of the Gentiles as to the Jews, he ſpeakes indifferently of both; *Matth.* 21. 43. *The Goſpel ſhall be taken from you, and ſhall be given to a Nation that will bring forth the fruits thereof.* And *Acts* 13. 46. *You put away the word of God, and therefore we turn to the Gentiles.* So as they have the ſame mark, and obſerve when they were ſeparate from the Jewes, then they are ſaid to be *Aliens from the Commonwealth of Iſrael, Epheſ.* 2. 12. So as the Gentiles were not free Burgeſſes; But now the caſe is altered, *Epheſ.* 2. 19. *You are no more ſtrangers and forraigners, but Citizens with the Saints, &c.* Now the Goſpel is come to the Gentiles, now they are no more forraigners, but free Denizens. There be three phraſes there, *Epheſ.* 3. 6. he ſpeaks of the Gentiles, that they were fellow-heires of the ſame body and of the ſame promiſes, they were heires of the ſame Corporation, and they had the benefit of the promiſes, *Rom.* 11. 17. *They were partakers of the Root and fatneſſe of the Olive, &c.* When the Jewes were broken of, the Gentiles were grafted in, and made partakers of the ſame fatneſſe, it was ſent abroad to them as well as to the Jewes.

Hence I will reaſon ſeverally before I paſſe, 1. That they that have as ſure ground, by rationall charity ought to have them: but they are as ſure to children as to parents, therefore they ſhould have them, and we in rationall charity ſhould diſpence them to both.

2 I reaſon thus; Thoſe that are ingrafted into the ſame covenant with the Jewes, and are partakers of the ſame fatneſſe as large as the Jewes did, they are eſſentially begotten into the ſame Olive: But ſo are the Gentiles; for what the Jewes had, the Gentiles have, if in the ſame Olive God will give the ſame extent to them as to the Jewes.

3 That which appertaines to the covenant as the covenant, that muſt belong to all thoſe that the covenant appertaines unto; as that which belongs to a Corporation as a Corporation, it belongs to all that are of that Corporation, and all have a ſhare in the ſame: But it

belongs to the covenant as the covenant, to intitle Infants to the ſeale, becauſe they belong to the covenant; therefore they muſt needs have the ſeale. In *Gen.* 17. 7. God will eſtabliſh his covenant with *Abraham* and his ſeed: and in the ninth verſe, *they ſhall keep his covenant*, and therefore he muſt keep the ſeale of the covenant, and this is the ſeale of the covenant, *Every man child among you ſhall be circumciſed*; becauſe I will be thy God, thou ſhalt keep the ſeale of my covenant: he does not mention expreſly what ever ſeal of my covenant thou ſhalt keep, but this is the ſeale, *Thou ſhalt circumciſe every man child*; ſo he appoints one, that he may keep that; and if I appoint another, keep that, what ever ſeale I appoint. Now I come to the fourth thing to be handled.

4 Whether the Church may not lawfully ſometimes adminiſter the ſeale of the covenant to ſuch as ſinfully receive the ſame?

Anſw. The Church may warrantably diſpenſe the ſeales of the covenant to ſuch as many times doe receive them ſinfully and unworthily, and doe ſinfully in ſo doing. There is a double unworthines, one is open, that appeares to men outwardly, when the wickedneſſe of mens hearts appeare in their lives, ſuch ſhould be caſt out from the Church, and the Church hath not allowance to retain them, nor to diſpenſe ordinances to them, they are ſcandalous, 1 *Corinth.* 5. 5. *It is heard certainly there is fornication, and ſuch fornication as is not named among the Gentiles, &c.* and they had not proceeded againſt them; and therfore the Spirit of God reproves them ſharply, and does charge the Church with ſinne, for not doing it. In *Rev.* 2. 18. The Church of *Thyatira* is reproved becauſe they ſuffered the woman *Jezebel* to prevaile, ſhee carried the day againſt the Officers, to beare with her ſinfully.

2 There is an unworthineſſe that appeares not to the eye of men, cloſe hearted hypocrites, which deceive themſelves and others; thoſe that carry it ſo cunningly that no eye can ſee them they are ſo cunning; their ſin is inward, ſo ſecretly conveyed ſo cunningly from the eye of the Brethren, or the Officers of the Church, in this caſe they cannot know it, and therefore they cannot cenſure it, nor proceed againſt them; but they are unblameable in the Churches eye. In this caſe the Church hath warrant from God to diſpence them to ſuch; though they doe ſinfully in receiving, yet the Church doth warrantably in giving it unto them, as the Apoſtle ſaid, *For this cauſe many are ſicke among you, and weak*, &c. They may be ſecret, and come & eat and drink their

own

own damnation, and the Church in no fault becauſe ſhe proceeds not againſt them, becauſe ſhe knowes them not. But now the difficulty growes, and for this cauſe I ſpeake it: They ſay, this is to abuſe Gods Ordinance, and ſet the ſeale to a blanke in Baptiſme. Here may be comfort in both; but thus they argue; They are not in Chriſt, therefore they abuſe the ordinance, and ſet the ſeale to a blank, for Baptiſme is a ſeale, and therefore they abuſe God and them. The argument they may think ſtrong, but it is weak and falſe.

1 It is exceeding weak; for it doth not hurt the cauſe of baptizing of children, it is of no value to hurt the baptizing of children: For if it muſt not be adminiſtred to Infants, becauſe it is the putting of a ſeale to a blank, then it muſt not be adminiſtred to men of yeares; for there are hundreds of thoſe that are men of yeares, that are cloſe and groſſe hypocrites, that never had any communion with Chriſt, and yet they are in the Church, and the Church cannot hold them back. For inſtance, *Rev.* 3. 1. 4. in the firſt it is ſaid, *They had a name to live, and are dead*; and in the fourth verſe, *There were but a few names which had not defiled their garments*, and yet they were all baptized; for they came in and were all baptized, and yet they were moſt of them naught. Now they ſet a ſeale to a blank the Apoſtles themſelves, there were but a few did walk with Chriſt, they were dead in ſin the moſt of them; the moſt were ſo when the Apoſtles planted the Church; outwardly they appeared to have ſome good in them, but many were naught that the Apoſtles themſelves did baptize: and it muſt be ſo of neceſſity, becauſe in the Church there are many hypocrites, although they be Saints in the appearance of men, ſo as the Church cannot diſcern them; and in this caſe it is warrantable to give them the Sacrament, and *Chriſt* gives allowance ſo to doe: and therefore if that be to abuſe the Sacrament, then we muſt ſay *Chriſt* gave us allowance ſo to doe, provided they be cloſe hearted, and keep themſelves ſo: and the like may be ſaid of the Supper of the Lord, there bee thouſands of hypocrites in the church on earth, that the church doth not know; thoſe that appeare holy, prove to be rotten. When we baptize men of yeares, we muſt goe by the judgement of charity, and ſo there is hope in children; it is by charity, and yet it is no abuſe of the Sacrament, it may be ſo, and ſo the argument comes to nothing. So for ſetting of the ſeal to a blank. *Simon Magus* was baptized, and yet he was *in the gall of bitterneſſe*, and therefore upon this ground there muſt be no Sacrament given at all to any, and ſo it is weak.

2 We ſay it is falſe, that it is the abuſe of a Sacrament if we give it

to them, if they be secret, that the Church cannot perceive them, they have warrant to give it them; and therefore they doe not abuse it: we will make this clear.

1. It is false, for the Church is bound to give it to such, for the Church must judge of the persons fitnes, or else she goes blindefold: the Church in her officers, and the rest must judge, and then she is in her way; they should pray the Lord to purge out the old leaven, that she may be a pure lump, and those that be unworthy, the congregation must remove them, but they must first judge them.

2. The judgement of the Church must passe according to those things that come into view, according to experience and practice; as our Saviour saith, *by their fruits you shall know them*; it is the royalty of God to try the heart of man, but man is to see the working, as it appears outwardly, *Matth. 7. 16. By their fruits you shall know them*; the sap is seen in the fruit of the tree, of things seen we judge, but secret things belong to God. *Deutr. 29. 29.*

3. Those that are secret, that are received by the judgement of the Church, directed by a rule of discerning, the Church hath free and full warant from God, if she go as far as she can, she hath full warrant from God to dispence the ordinances to them; suppose hypocrites be there, and such as be counterfeit, yet if she go as far as a rule will allow her, she is not bound to know the heart, but by the expressions in life and conversation, if there be nothing against them, she hath full warrant: men may abuse the ordinance; but she doth not abuse it, for it is her duty, Christ saith, he had chosen twelve, and one is a Devill, he knew it as God, that he was a Devill, and should betray him; he was acted by Satan, and he knew it as God; yet *John 13, 14. 18.* he eates the Passover with *Judas*, and it is thought he did eat the Supper; but if he did not, he tells what the Church may doe; nay, what she must doe in that behalf, according to a rule; if he had appeared before, Christ would have dealt with him accordingly, but because it did not appear therefore he was received.

4. The seals so administred unto such persons, if they look at Gods institution, or the scope of the administration of the Church, it is the end of the sacrament or seale, and according to the proper work that proceeds from the nature of it, for the nature of it is onely to the worthy receiver; it doth and will seal up the covenant of grace to them that worthily receive it; if we look at it in it self, it is to seale up and confirme to the worthy receiver; it doth and will seal up the covenant of

grace

grace; and it doth it, and not failes to them that are fit: Gods means used in Gods manner never faile of Gods end.

5. No unworthy receiver may so farr crosse the end of a sacrament, as that which is a seal of confirmation, being rightly used; through his sin, may be a means to agravate his condemnation by reason of his abuse of it; he may so harden himself, as he may increase his sin, and so his curse; mark this, the sacrament in the end and work of the nature of it, as a sacrament, it onely does seale, and it intends to seal and confirme the Covenant to them that believe; but this does not hinder, but an unworthy receiver may crosse the end, and make it poyson to himself, *He may eat and drinke his own damnation*: but this does not alter the course of the seal in it self considered, if we look at it in the end God and the Church aym at in it, for that is to seale to the worthy receiver; but by reason of their own sin, they alter it, and so set a seale to a blank: thus it carryes a double sence with it.

1. To say it is the end in God or the Church, or the work of the sacrament, in its own nature, to seal up the covenant to unbelievers, is a grosse errour; the Church of Christ never thinks so, but as God and the Church, and the sacrament it self ayms, it doth not seal to an unbeliever; but if this be their meaning, to administer the seale to such as are unworthy receivers, and if we abuse the sacrament by putting the seal to a blank, this God warrants; and this the Church does, if that be the meaning, it is ordinary to themselves to doe it: the *Anabaptists* doe so themselves, and the Church doe warrantably in so doing. Carry this with you, the Sacrament, look what it doth of it self, it alwayes seals up the covenant of grace to believers: hypocrites receive it to their peril, but that the sacrament intends, is the same: for instance; Take a Prentice that is bound for so many years, it may be, he in his Masters absence, gets his Indenture and brings it forth, and goes and sets up his trade within two years, at last it comes to light, and although he have the seal of the Corporation that will doe him no good, because he dealt not faithfully nor sincerely, in the getting of his Indenture he deprived himself of the benefit; so it is here, the scope of the Sacrament, in the end of it is to seal up the covenant: the Church cannot discerne; a man may come in a counterfeit manner, they put to the seale, and give the sacrament to him as to a believer; yet he deprives himself of the nature of it, and the seal not altered; they never set the seal to a blank.

Now having intrenched our selves by making the doctrine plain, we now prepare to meet the Adversary. We will now therefore shew

Mr. *Spilsberyes* reasons, they be nine in number; and because we will not mistake we will read them, as they are in the book. First, There is neither command nor example in the New Testament for the baptising of Infants: the summe of his argument is this, if there be no command nor example in the New Testament, then it is unlawfull.

Both the parts are false: for if there be warrant in the Old Testament, there is ground enough to setle any mans conscience to doe it, for it is too narrow to tie men onely to the New Testament, neither have we ground so to doe; if we have a warrant in the Old Testament, we may be incouraged to doe any thing; for the whole rule of God is to be attended, and the Old and New are both equall, and therefore both together; and either of them alone is enough to beat us up in doing any thing we have to performe to God: there are many things in the Old Testament that are not so in the New, God having regard to the people and time of the Jews that they lived in; for they were in their nonage and ready to be taken aside, God deals with them as with children new come to schoole; he would have them spell out his worship, he doth point them with the fescue, he builds up the partition wall, they were in their weaknes, and for this God does it that they might not be led aside; therefore in the generall it is false, *Exod.* 12.3.4 When they were to passe out of *Egypt*, see how exact God was to shew them his mind; *Let every man take unto him a Lamb, according to the house of his fathers; if the household be to little for the Lamb, he shall take his next neighbour, &c.* See how God leads them, for the lamb, and the number and the persons that must eate, which was next his neighbour, this God did, because the people were raw; thus God spels out every syllable to them, and tels them point by point; but in the New Testament when he speaks of the Supper of the Lord, when the people were able to understand how to come, he is not so exact, neither is there any example; neither is there precept or example in the New Testament that ever a woman should receive the Supper of the Lord; yet I hope, none will be so void of sence, as to say, therefore it is unlawfull for women to receive the Supper of the Lord; it would be weaknesse of brain, and to be forsaken of common sence to say so: so although God did so in the time of the Law as to speak to the number of the persons, and who they should be, yet it is not so in the times of the Gospel: but the way is plain in the New Testament; and therefore it is miserable weaknesse, and so in *Leviticus* 18. There the Lord speaks of unlawfull marriages, for number and nature of them in a large manner; but it is not mentioned in the New Testament, but when men come

come to dispute of them, they goe to the old Testament. Is any such a wiseaker as to say, those degrees of marriages are not forbidden now in the new Testament, when they be condemned in the old, although the new Testament sayes nothing of them, when as it is said, the land spued out those nations that were before them because of that; and God tels them so, that they might not be taken aside therewith; and God doth not speak of them at all in the new Testament: and therefore to say it is unlawfull, because it is not commanded, or have some example for it in the new Testament, it is notoriously false; for it is enough if we have a warrant out of the old.

2 The second part also is false: *But* (saith he) *there is no command nor example in the new Testament.* For the understanding of it, take a case, and we will prove that it is false. Now to open the thing, we must understand, in the word we shall find a thing may be said to be found two wayes: Either in the letter, or included in the sense: it is included when what ever by the strength of the Rule, or rationall inference can be brought out of the Scripture by necessary circumstance, that is Scripture, *Gen.* 2, 24. *And they shall be one flesh*: and when *Christ* speakes of it, he saith, *They two shall be one flesh.* But it is not so in *Genesis. Matth.* 19 5. *And they two shall be one flesh.* And to *Mal.* 2 15. *And did he not make one?* And *why did he make but one, seeing he had abundance of the Spirit.* He could have made three or foure women for one man, but that he would learn to keep one to one, therefore he did it. When Christ had to deal with the Sadduces, he tels them, *They erre, not knowing the Scriptures*, *Matth.* 22 31. He proves the resurrection by this, *God is the God of Abraham, of Isaac, and of Jacob, he is not the God of the dead, but of the living.* Now if you look on the words of the promise, *To be their God*, there is no word of the resurrection spoken of, but only it is necessarily included in the covenant with *Abraham*, when they were dead they lived with him; and because whole *Abraham* had the promise, therefore *Abrahams* body must live again. Therefore this is Scripture although the letter be not there, it must be so there from the strength of dispute. The body must rise, and every one that believes shall be saved, *Sarah*, and *Thomas*, and *John*, believing shall be saved, though it be not said so in the letter, their names are not named; yet it followes, that *Sarah*, or *Thomas*, or *John* believing, shall be saved. But some of them deny this, and he doth seem to deny it also, but that he dare not in plain words do it, because that would be so grosse, men would stop their noses at it. But he hath some such expressiō, for he saith, *The old Testament*

hath

hath it commanded; and so the ten commandements forbid all sin, and command all duties, although they be not named: the second commande ment forbids all false worship that is spoken of in the Scriptures. Now to apply our selves to the baptizing of Infants, there be texts that it is to be inferred from, although it be not expressed in so many words. For we may as well reason, that no woman should receive the Sacrament, because there is no expresse word for it; but in the Rules of the Gospel it is inferred. I will make it appeare, if there be as sure grounds for the title of children to the Sacrament, as to the parents, then they may be made partakers of it as well as the parents: but so there is, and therefore they may. Are the parents in covenant? So are the children. 1 *Corinth.* 7. 14. and *Rom.* 11. 16. of which we have formerly spoken, and shewed the title is the same to the seales, and so we see both the parts of his Argument are false.

Argument 2. *It is a high contempt put upon Christ, to force an unnaturall wife upon him, one that is impure, he being a pure and spirituall husband; for where there is one in the Spirit, there is twenty in the flesh.* This is the frame of the Argument, To force a Spouse upon Christ that is naturall, he being spirituall, is a contempt: But to baptize infants is to force a Spouse upon Christ that is naturall, and therefore it is a contempt to him; because that in the Church children are founded upon naturall birth. The first part is granted, the second part is false. To force a naturall spouse upon Christ, is unlawfull, that is granted: But the second part is false, and the Argument is worse, that the baptizing of Infants make a godlesse Church. For first, that children are graceless, none can prove: if they be graceless, if they die in their infancy, they must perish, for they are out of Christ; but they dare not affirm that themselves, & it hath been proved, that God hath provided a portion of glory for infants, and it is certain, that all that are elect infants, that die in their infancy, God doth work faith in their hearts, and therefore it is grosly false, and the weakness of it appeares thus, Our children in the time of the Gospel, are the same with them among the Jewes, and God did joyn them to Christ as he does now, there is the same reason now as then.

2 The baptizing of Infants doth not make them members of the Church, for they are members before they be baptized, and baptisme doth but seale up the covenant unto them; for baptisme supposes they if in the body first; and the proof of it is more grosse then the other: he he will dispute it, he must prove it, because such a Church is founded upon naturall birth, all children of believers are by nature the children

of

of wrath, that they come to have an interest in the covenant, it is not by birth, but by their parents covenanting with God, he does it as he sees fit; it doth not come by birth or propagation, but by vertue of the covenant with the parents, and God does it as hee sees fit, so it is a grosse mistake. Now gather it up, children are federally holy, because they come of holy parents; they are holy because of the covenant which they receive, God brought them in because he loved them, and he loved them because he loved them; and because he loved them, he chose them; and because he chose them, he brought them into covenant, and therefore meerly of grace: So that men are or will be blind, if they doe not see this.

3 *It is a practice that doth overthrow the body of Christ, or the Temple of God, and so a Nation may be corrupted, and may make the godly a scorn and contempt.* The Argument lies thus, That which destroyes the Body or Church of Christ, that is unlawfull: But the baptizing of infants does destroy the Body or Church of Christ; and therefore it is unlawfull, for it will make a nationall and carnall Church. He sayes so, we may say it is not so; and our saying is as good as his. But I say, the first part is true: but that baptizing of infants makes a nationall Church, that I deny; for it will not follow: but the prerogative of a nationall Church did belong onely to the Jewes, and therefore it had nationall ordinances, they were to meet three times a yeare before the Lord; and they had nationall Officers, the High Priest, and all the males were bound to appeare three times a yeare, so all was nationall: but now it is not so, but they are particular to particular churches, and particular ordinances, and particular officers, the Pastor and Teacher is or ought to be in their own congregation; and though children are baptized, they are made members of a particular congregation. And besides, a Nationall church in it selfe does not destroy the body of Christ: For that which God hath appointed for his church, that doth not destroy the church; for then God may be said to destroy the church: but that were blasphemy to say so. But now all are in a particular church. And the second part is as false, that it brings in graceless members into the church; for the baptizing of infants is no cause of it, for that does not make them, but seales up the meanes of grace to them, as God sayes, they are *under his wing. What could I have done more for them? Deut.*6.18. God brings them into manuring, he hath them in his hands as plants of his embracing in the means of grace: if they bring infants into the congregation, they bring them under the meanes, and God ingages himselfe unto them. The reason

the Gentiles grew wild, they wanted meanes, Pagans of Pagans, God takes no care of them. And beſides, will any ſay circumciſion of infants was the cauſe to make graceleſſe members, our baptiſme is the ſame.

4 *Becauſe it is a ground of ignorance and error, to hold people in blindneſſe, and make people thinke Baptiſme is neceſſary to ſalvation.* The Argument is this, That which is the cauſe of ignorance and error, and to hold the people in blindneſſe, that is unlawfull: But the baptizing of infants is the cauſe of all this, and therefore it is unlawfull. A thing may be ſaid to be a cauſe of a thing two wayes.

1 When out of its own nature, or out of the action from it, intending, or as corrupt counſell to lead them to evill, are the cauſe of ſinne; thus to doe out of intendment to give bad counſell, is the cauſe of ſinne.

2 Though of themſelves they be good, and the intendment be good, yet meeting with a corrupt heart, it makes him doe contrary: this is beyond the ſcope of the thing, it cauſes evill without a cauſe; the Goſpel is the cauſe of contention thus, as *Luke* 12. 51. *I came not to ſend peace, but rather debate, &c.* It is a cauſe of converſion to one, but meeting with a corrupt heart, it cauſes contention; but that is beyond the ſcope of the Goſpel. And ſo *Rom.* 7. 15. *For I allow not of what I do, for what I would do, I do not, but what I would not do, that I doe, &c.* And therefore as I have ſaid formerly, a wicked ſervant will be worſe in the beſt family; for it inrages corruption, becauſe it meets with a corrupt heart, ſo the baptizing of infants may be a cauſe of ſtumbling to ſome, becauſe they do not ſee, and ſo it may be a cauſe of evill to ſuch.

2 Becauſe it is a cauſe of error, and keeps men in blindnee: Theſe are meer words, if men by ignorance or careleſnes cannot, or will not ſee; if the Paſtor be careleſſe, and there be thouſands doe not know it, the fault is their blindneſſe: For looke at the nature of this Ordinance, where it is taught they ſhall not be kept in blindneſſe, that appeares thus, The laying forth of the extent of this ordinance, is not to keep men from the underſtanding of it, or to keep them in blindneſſe, but to inform them by this, being taught, it layes forth the nature of baptiſme, it containes all that men of years have taught them, and no more. what they teach men of yeares that are to be baptized, they ſay all that, and more then that, they teach according to God, I may appeale whether the opening of the nature of this Ordinance, have not let in light to this ordinance.

2 That

2 That it keeps them in error, and makes them ſimply perſwaded of the neceſſity of baptiſme to ſalvation, it is their own fault if it be ſo, and not in the ordinance that leads them to it. Circumciſion in the old Law was to be on the eighth day, can any body ſay there lay a neceſſity of ſalvation upon circumciſion? God did enjoyn them to circumciſe them, then the parents ſhall ſee it, and the nature of the thing, and therefore we ſhould keep from ſuch conceits. It is a ſeale, and does ſuppoſe the party is in covenant, they not having or having, does not make it that it cannot be deceived Laſtly, I know no judicious Divine that teaches of Baptiſme, but will teach Baptiſme is not neceſſary to ſalvation; if any wilfully miſtake, his blood be upon his own head.

5 *It lifts up the ſtate of Antichriſt, by granting him this ſo chief a Corner-ſtone, and makes the Church of Rome a true Church: for where true Baptiſme is, there is a true Church.*

This is the ſubſtance of the Argument, That practice that upholds the ſtate of Antichriſt, is ſinfull: But the baptiſing of infants upholds the ſtate of Antichriſt, and makes the church of *Rome* a true church; therefore the baptizing of infants is ſinfull.

I anſwer in the generall, this reaches not the cauſe in hand: For our queſtion is not, whether baptiſme in the church of *Rome* be true or not, but whether it be lawfull in a church that is gathered and well ordered according to Chriſt, and therefore that he ſpeakes here, reaches not the cauſe. If hee condemn baptizing of Infants upon that ground, he muſt condemne men of yeares alſo: For doe but turn the Tables, that practice does uphold Antichriſt by the baptizing of men of yeares in *Rome*; for where true baptiſme is, there is a true church, that does confirme Antichriſt as well as this; for it is equall the one as well as the other, if the baptizing of men of yeares, then infants, one is as well to be looked at as the other, and one makes a true Church as well as the other. So as if that be an Argument, there muſt be no baptizing at all, neither of the one nor the other, and ſo there come in many abſurdities.

3. The argument prevailes not at all, neither for the baptiſing of men of years, nor children, for to prove *Rome* to be a true Church; for *Rome* being a true Church does not depend on this cauſe, but this concluſion is, becauſe baptiſme in *Rome* is true, whether it be of men of years or Infants for where true baptiſme is, there is a true Church take it as they uſe it; but whether it be according to God that they ſhould be baptiſed or not; then it does not make that a true Church: there

is no man can inferre it from that, if it be lawfull to baptize Infants in *Rome*, is it therefore a true Church? Baptiſme may be true in a true Church; but it may be ſo abuſed, that it may not be lawfull after that manner; the fault is not, that they are baptized, but it is done by an heretick, or a man not approved: Thus imagine a Prieſt in *Rome* or *Germany*, ſhould baptize one *In the name of the Father*, and not the Son or Holy Ghoſt, that baptiſme is unlawfull. And now ſuppoſe that it were lawful for any to baptize, then it is lawful for a Midwife to baptize; but it is not lawfull for her to baptize, although ſhe baptize right for the matter, *In the name of the Father and Son, and Holy Ghoſt*, becauſe ſhe hath no true call to it, ſhe is not in Office ſo to do: but the queſtion is, whether it be lawfull to be done in a lawfull manner.

4. Many have held one of theſe opinions, and have denyed the other; children & men of years may be baptized, ſo it be not in an hereticall Church, but if it be, it is unlawfull ſay ſome, ſo ſays *Cyprian*, and ſome others were of this opinion, that baptiſme was lawfull for men of years, if it were not done by a Heretick; if this be granted that *Cyprian* ſaith, that it is unlawfull for an Heretick to baptiſe, although he doe it in a right manner, then this may bee ſomething to prove the Church of *Rome* is not a true Church; and although there be baptiſme in *Rome*, yet that doth not prove *Rome* a true Church; I doe ſay that opinion is true, that ſo many hold.

5. I ſay, the propoſition is falſe, if baptiſm be adminiſtred in a right manner by a faithfull Miniſter, yet that makes not a true Church: if an Elder in new *England*, that is rightly called to Office, ſhould go among the *Indians* and baptiſe *In the name of the Father, Son and Holy Ghoſt*; if the ſubject ſhould not be baptiſed, there were a ſin, although the ordinance were rightly adminiſtred; but this would not follow that the *Indians* were a true Church: although the miniſter were rightly called, yet that does not make them a true Congregation; for a true Church is when many believers doe enter into a Covenant to walk together, in the fellowſhip of the Goſpel, that is a true Church.

6. Argument, It builds faith upon humane teſtimony in matters fundamentall, ſo that they have nothing but the bare word of a man for it: the frame of the argument is this, That practice that builds faith in matters fundamentall, upon humane teſtimony, is unlawfull; but the baptiſing of Infants does ſo, and therefore it is unlawfull: for he muſt bring in humane teſtimony, and ſo the word of men muſt be in the place of the word of God. Becauſe they ſeem to place much here, and the argument is ſomewhat unwonted; therefore give me leave to inlarge.

Here

Here I will doe two things,

1. I will shew you the vanity of the argument.

2. I will rip into the bowels of the argument, that you may see the feebleneſſe of such, and how they will melt as dew before the Sun.

1. The vanity of the reason, and the weakneſſe of it appears thus, That practice that builds faith upon humane testimony in matters fundamentall, no other wayes then God doth allow, and the word warrants, is not unlawfull; but the baptizing of Infants does not build them no otherwise then Gods word dos allow in the like case; as in circumcision, for that was a seale of the same covenant to them that this is to us; it is clear, that was a seale of the righteousneſſe of faith to them, and so is this to us, and is as fundamentall as baptisme to us, a fundamentall of faith: those that were circumcised in the law in their infancy as Infants, must prove it by their parents, it is plain; and therefore if any man will charge God with want of wisdome, or want of care, how shall a childe satisfie another but by bare testimony humane; every man would condemn this as hellish blasphemy, this is enough to dash the argument: now we will search into the secrets of the argument, and we will doe two things,

1. By way of explication of some passages in the reason.

2. We will make application in the first; you here of matters fundamentall, in that we must know three things.

First, Matters fundamentall touching faith, that there is one God in three persons, Father, Son, and Holy Ghost; and Christ the son of the Virgine *Mary* is the Saviour of the world, and that God by his spirit does bring his children to know himselfe, and bring them to his Son; and that his Saints are justified by Faith, these are fundamentall.

Secondly, there are matters flow from these; if God by his spirit make a sinner believe, then there is not free-will; and that we are justified by the active and passive obedience of Christ: and if we have title to the covenant, then we have title to the seals.

3. Some matters annexed are circumstantiall, as receiving the seals in this manner; there is a matter of faith, and matter of fact, faith in matters to be believed or works of mercy; matters to be believed or or done, are contained in the Scriptures; but for matter of fact, that is to such a man by name, is not contained in the Scriptures, Faith comes by hearing, and is contained in the scriptures; but that such a a man did heare at *Hurford*, the scriptures doe give no testimony, that this man by name, at this time and place is not contained in the scriptures.

3. That a mans faith may be built upon the word, and it reſt upon the word, or that is contained in the word; the concluſion muſt be in the word, but the other part in a mans ſelfe; to build our faith on the word is enough, if one propoſition be in the word, and the other hee may finde by experience: carry theſe along with you, and you will ſee the weaknes of the Argument: we will ſhew you the Application in three things,

1. Children when they doe ſurvive may receive the benefit of baptiſme by faith, built upon the word of God, and not upon humane reaſon; they may receive the benefit of their faith built upon the word, thus inſtanced; whoſoever doe or have received baptiſme by the appointment of God to them, God on his part hath ſealed up the covenant to them; but children have ſo received, and therefore they have the covenant ſealed on Gods part to them; and therefore they may have the comfort of it, that they have received it on Gods part: every man that by Gods order hath the ſeale, God ſeales to him; then children by the order of the Goſpel, have received the ſeale of the Covenant, ſo both are true: but how doth it appear that a childe hath received it, that is not to be required in the ſcriptures, but in practice, not in the Goſpel nor is required in the cauſe: for it is enough that the propoſition or concluſion be in the ſcriptures, that this is true, I will give you ſeverall inſtances. Thus it is a truth, That all children muſt honour their father and mother; and therefore every childe muſt honour his Parents: but how ſhall the childe know that this man is his Father, or this woman his Mother; the common teſtimony is enough to the childe, for to give them obedience of faith, although it be not ſet down in the ſcriptures; that this or that man or woman is his parent: and ſo in *Leviticus*, The Unkle muſt not marry his Neece, for that was a ſin; for all ſuch marriages is unlawfull: but how ſhall this woman know this was her Unkle? The conſtant report of men is enough in this cauſe: *And remember you keep holy the Sabbath day*, this was the ſeventh day from the Creation to the Jews, and the eighth day to us; but how ſhould they know which was the ſeventh day, *Abraham* living ſo long after the beginning of the world, and it was not written in the word which was the ſeventh day: ſo that it muſt be by witneſſe, and ſo this is enough; for the concluſion is of faith. So for the benefit of baptizing of Infants, the teſtimony of them that lived when I was baptized, is enough to ſettle me.

2. Men of years have not a better bottome to beare up their faith then

then children have, they may have a stronger, but it is the same for the kinde; whoever have received the sacrament according to Christ hath a seale of the covenant; but I have so received it, and therefore it belongs to me, may a man of years say now in the time of the Gospel; now you may say, let him prove it? he may say, I have heard the Minister pray over me, and saw him take the water and sprinkle mee: he sayes so; but it is but humane testimony: so for a childe, others heard so; all is but humane testimony; so for your own experience, it is more, but the same in kinde: humane testimony is the same ground, so both of them are the same for kinde.

3. The reason shews two things contrary to truth:

First, That knowledge of Baptisme is a fundamentall of Faith.

Secondly, That the testimony of others stands in the place of the word of God, that I have heard or preacht in new *England* is not contained in the word of God, all the particular actions that a man does, he needs not bring in proofe out of the word of God, and therefore it does not stand in the place of the word of God, and so we see it is false; I could have spoken more short of these things, but that they are not usuall to the people.

7. *Argument*, The baptising of Infants makes the Ordinance of Christ a lying signe; for it is not to be expected in an Infant, that which this Ordinance doth call for: the argument stands thus, That practice that makes the ordinance of Christ a lying signe, is unlawfull; but the baptising of Infants makes the ordinance of Christ a lying signe, and therefore it is unlawfull. The first part of the argument we grant, but the second part here is the old frame, a bare affirmation, but no proof that it is not to be expected, but it should be proved, but here is deep silence: It should have bin proved that God works faith in Infants are elected, that dye before they be baptised; and if Mr. *Spilsbery* will but hold to his principles, he shall be the man that shall say so, *All children stand defiled of originall sin, and if they be polluted, either that must be removed or they cannot come into heaven*; if they come to glory the power and presence of sin must be taken away, or else they cannot possesse nor enjoy God; and therefore either they must let it go, or else it must be removed; but they cannot let it goe, and therefore it must be removed, and where the privation is, there will be the habit; and therefore if sin be gone, there is perfect sanctification: and he must conclude sinning to be gone, in all that be saved, he dare not deny it. And if they be guilty, they stand in need of a Redeemer; and if they be redeemed they must be redeemed by Christ, or some other way;

but

but there is no other way, *Acts* 4. 12. *There is no other name whereby we may be saved*; and therefore if they be redeemed, they must share with Christ in his satisfaction, and therefore they must have union with him; and if they have union, they must have faith, and so he may be forced to confesse and yeeld they have so.

8 *The subject of Baptisme must be passive, but infants are not passive, as the ordinance requires, and so not fit.*

The frame of the Argument is, If infants be not fit subjects for baptisme, they are not to be baptized: But they are not fit subjects for baptisme, and therefore they should not be baptized; they must be fit to receive it, or else it opposes baptisme. 2. It must be so passive, that it must produce a voluntary submission to the ordinance, he proves it hath such a superior work they may submit to the ordinance by force, and yet not be fit subjects; but they must be freely passive that be fit subjects. Here is the old guise, an Argument taken and framed, but nothing proved; for the Argument is more false then the Question.

1 They say they oppose baptisme. If they mean an outward opposition, they may easily be confuted; for infants doe not so oppose it. If they mean an inward opposition, when the Spirit workes, it takes away resistance; and children doe as little oppose, and lesse, then men; and when the Spirit comes, he findes lesse opposition in them, then in men; and they are as capable by nature as men, and they are meerly passive in that, as well as children: for the Spirit works in us without us; he takes away sin, and puts in a principle of life: so he can seal us without us. If they say there must be such a taking away of opposition, as frees them from sinne, and hath saving grace: That is false; for *Simon Magus* was baptized, and yet he had it not: and therefore take it in what regard you will, there is no more reason why children should not, then why men should not.

2 It must be a free and voluntary subjection: if they must expresse it outwardly, it is not required in all those that receive the seale, no more then circumcision was here; if they mean freely and willingly to take the seale, that is not enough: for there are many will submit, that are not fit for the ordinance, as they doe to the Supper of the Lord. If they say they must have the power of saving grace, that is false; for *Johns* hearers had it not: but if they mean federall holinesse, then an infant is holy thus.

9 *It opposes the words of the Text, by saying children are conceived in grace*, Psalm 51. 5. *What a thing is it to heare men say they are holy,*

ly, and subjects of grace, when God sayes they are children of wrath?

The frame of the Argument is, That practise that oppoſes the word of God, is ſinfull: But the baptizing of infants doth oppoſe the word of God, and therefore it is ſinfull. That he ſayes, proves nothing; hee had as good ſay, what unholy men ſay, that infants are clean from the womb, we have often met with ſuch things, and it were enough to gainſay it onely, for it is falſe.

That I ſay to his proofe is: 1. No man ſayes infants are holy; but there is no more holineſſe required in us, then in the time of circumciſion; that does not oppoſe the word: *For Adam begat a ſonne in his owne likeneſſe.* And *Gen. 6. 6. The frame of mans heart is evill, and onely evill continually. Pſalm 51. 5. I was born in iniquity, and in ſin hath my mother conceived me*: Then by the word of God infants had holineſſe required, and therefore it was not croſſe to the word; we require no other holineſſe then they did.

2 If he or any Anabaptiſt can bring any writings that doe maintaine they are not born in ſinne, by any that oppoſe their deluſions, then they ſay ſomewhat; but they have not, nor cannot: nay, the moſt of them, their old generation, deny originall ſinne to be in infants, though the younger bluſh at it to own it; but the old deny it, and ſay, they ſinne by imitation, and that their ſin is theirs, and their fall is theirs, it may ſilence impudence it ſelfe.

3 All the holineſſe we attribute to them, is not by nature, we profeſſe all born of ſinfull parents, and are polluted with originall ſinne by nature: all the holineſſe we aſcribe unto them, is not by nature, nor by propagation, but that which is their parents, *Deut. 7. 6. But thou art a holy people unto thy God, the Lord thy God hath choſen thee to be a pretious people unto himſelfe, above all people that are upon the earth.* And hence they are called *the naturall branches, Rom. 11. 24. For if thou waſt out of the Olive tree, which was wild by nature, and waſt grafted contrary to Nature into the right Olive tree, how much more ſhall they that are by nature be grafted in their own Olive tree?* So as we look at no other holineſſe but what the Word ſayes, and hath ſaid from the beginning in *Moſes* time; ſo as what he ſayes is falſe in this kind againſt us.

4 When he addes, *It is no error to ſay they are ſubjects of grace*, if he hold to his principles he muſt ſay ſo; for he ſayes they are ſaved, and to ſay ſo, is to ſay they are freed from the power and preſence of ſin: for if they have either of both, they cannot be ſaved; but he ſayes ſo when he ſayes they are ſubjects of grace. For if they be ſubjects of

grace, they are ſubjects of glory; and if ſubjects of glory, they muſt be ſubjects of grace: *For no unclean thing ſhall enter into the Kingdome of heaven.* He dare not deny that, for if he doe, he muſt deny that which the word doth affirm.

And now we have done with all his Arguments; and wee ſee the Batteries raiſed againſt this Doctrine, and by what hath been ſaid, I doubt not but underſtanding men in the congregation, may be able to give an anſwer.

Now we come to the reaſons of the point, which are foure,

1 That practice that is commanded in the Word, is lawfull: But ſo is baptizing of the Infants of thoſe that are in covenant; and therefore it is lawfull. It is contained in the Word either in plain words, or may be neceſſarily inferred from the words: I here expreſſe it may be neceſſarily inferred, to let you ſee that it is ſuch a dreame to ſay there is nothing Scripture but that which is expreſſed in ſo many words: For it may be neceſſarily included, although not plainly expreſſed. And that this is ſo, we may ſee it in the New Teſtament and in the Old: That it is included, ſee *Matth.* 28. 18, 19. *All power is given to me in Heaven and Earth; Goe therefore and teach all Nations, baptizing them in the Name of the Father, and of the Sonne, and of the Holy Ghoſt. Goe and teach*, is, *Goe and make Diſciples*, ſo is the word in all Nations. Now they had Authority to plant churches, and to baptize them: I reaſon thus, if Children be included in thoſe that are to be made Diſciples, then they are to be made partakers of the Seales of the Covenant: But Children are made partakers of the Covenant of the parents; and therefore it warrants the Seale to bee given to the Child; if the warrant be alike to the one as to the other, then the child may be partaker of it as well as the parents; if the parents be in covenant, the children be in covenant, and made Diſciples: All the difficulty lies in the ſecond part, That children are in covenant, if children be in the covenant and included; we will open the place in three things,

1 What is meant by *All Nations.*
2 What is meant by *Teaching.*
3 What it is to *make Diſciples.*

1 When Chriſt ſends them to all Nations, hee doth difference the Nation of the Jewes from all other Nations; for his Church was there then, *Pſal.* 147. 20. *He hath not dealt ſo with every Nation, neither have they knowledge of his Judgements.* And he ſaith, *You onely have I known of all the Nations of the world.* It was that unconceiveable good-

goodnesse of God to them. *Deut.* 4 32, 33. *Inquire of the dayes that are past, which were before thee, since the dayes that God created Man upon the earth, and ask from the one end of heaven unto the other, if there came to passe such a great thing as this, or whether any such thing hath been heard, Did ever people heare the voyce of GOD speaking out of the fire, as thou hast heard?* So as there was never such a thing; for God took them out of all Nations: His Ordinances must be in this Nation, all must come for any Ordinances to them. *Exod.* 12.48. *But if a stranger dwell with thee, and will observe the Passeover of the Lord, let him circumcise all the Males that belong unto him, and then let him come and observe it; and then hee shall bee as one that is borne in the land: For no uncircumcised person shall eat thereof.* So as none may partake untill they be in covenant. And *Isai.* 56.4.5. *For thus saith the Lord unto the Eunuches that keep my Sabbaths, and chuse the thing that pleaseth me, and take hold of my covenant, even to them will I give in my House, and within my walls, a name better then of sonnes and daughters: I will give them an everlasting Name that shall not be put out.* So as we see, all must take hold of the covenant, those that were Jewes borne, were in the covenant, and must be circumcised, and so all other that will become Jewes, must take hold of the covenant, and so be circumcised.

Now Christ hath all power given to him in heaven and earth, now he enlarges his Kingdome, and therefore he sends to all before. *In Judah was God known, and his Name was great in Israel. He hath not dealt so with any Nation. Acts* 10 35. *But in every Nation he that feareth him, and worketh righteousnesse, is accepted of him.* Hee doth not shut up himself to them, but now he sends them to all.

2 What is meant by *Teaching*: He teaches no other thing for substance then what *Moses* had taught, and the types held forth, and the Prophets foretold Christ comming in the flesh, which was fulfilled in his comming: for Christ was held forth in the Gospel, Law and shall be to the end of the world; the manner of dispensation is altered, but the substance is the same. *Acts* 26. 22. *Witnessing to small and great, saying no other thing then those that Moses and the Prophets did say should come to passe*, to wit, *that Christ should come.* So as it was foretold there, and revealed here. And *Isa.* 49.6. *It is a small thing that thou shouldst be my servant, to raise up the Tribes of Jacob, and to restore the desolations of Israel. I will also give thee a light to the Gentiles, that thou mayst be my salvation to the end of the world.* It is the same Christ and Covenant that they must teach.

3. What is meant by making of Disciples? to train up people to follow Christ in the way and worship of Christ: Disciple, is called Christian; *Go make Disciples*: not to assent outwardly to the truth, but also give probation to the truth: for there be many, that may be in Christ and seem to be informed, that the way of the Gospel is holy, but they dare not come in to hold it forth, for when they come to hear Christ say, *The foxes have holes, and the birds of the ayr have nests, but the Son of man hath not where to lay his head:* no more of them, *Joh. 6. 60. Many therefore of his Disciples when they heard this, said; this is hard saying, who can hear it?* And when he came after to pinch them upon the narrow in the 66. verse, it is said, *Many of his Disciples went away, and walked no more with him.*

4. They must be qualified that must receive the seals, he must be ingrafted in a covenant for him and his; we should suffer them to come in if he be a Disciple so ingaged in Covenant or for them; and therefore this is as the presse money to the souldier: and here is the main, it is the same covenant with the Jews, *Matth. 21. 43. Therefore, I say unto you; the kingdome of God shall be taken from you, and shall be given to a nation that will bring forth the fruits thereof*: That is the covenant of the Gospel; so as the kingdome of God is the same to Jew and Gentile, *Matth. 8. 11. But I say unto you, that many shall come from the East and from the West, and shall sit downe with* Abraham, Isaac, *and* Jacob *in the kingdome of heaven*: that is, they shall have the ordinances into all the world; so as it is the same covenant that was made with *Abraham* at the first: the Jews shall be cast out; and as the kingdom is the same; so the Gentiles are incorporated upon the same terms as the Jews were, *Ephes. 3. 6. That the Gentiles should be inheriters also of the same body, and partakers of his promise in Christ by the Gospel:* so we see God did reveal the Gentiles should be fellow heirs of the same body, as the Jews had; as the Jews had royall priviledges, so the Gentiles should share in the same corporation into Christ, *Ephes. 2. 19. Now therefore you are no more forreigners, but Citizens with the Saints and houshold of God*: so as you are fellow Citizens of the same house and corporation, and have the same priviledges; and they shall have all these in a visible covenant: see all in the context; as the Gentiles stood in opposition, the partician wall being in uncircumcision, and the Gentiles known to be Gentiles: as he was made before he was in a visible Church; now when one is in a visible covenant, that makes them differ; for it cannot be meant of a spirituall work, for all the work of circumcision was never thus; for then

then it muſt have been upon all that were circumciſed, but we know it was not ſo, for all of them had not Chriſt; but it is meant, a viſible Covenant which the body of the Jews were made partakers of, and ſo of the Gentiles; if it were ſpirituall then the Jews were un-Chriſted, but the cauſe is cleare: As the Jews were in a viſible covenant, ſo it ſhould be now in like manner unto all people. Mark, they covenant for themſelves and children as the Jews did; and he is a Diſciple that is thus quallified, now Baptiſme is the preſſe-money; ſo as we ſee what the meaning of Chriſt is. Now he intends they ſhould *goe to all nations and teach them*, that is, enlighten their judgements, and as they had right to the covenant, ſo had their children right to the covenant of their parents: Why? becauſe they were made Diſciples, they were taught: becauſe Chriſt hath received all power, and all power being given to him; now we are able. Thoſe parents who are made Diſciples, they are incorporated for themſelves and children as the Jews were into the covenant: Now the Jews were incorporated for themſelves and children, and ſo bee thoſe that are made Diſciples. Now the firſt of theſe is not denyed, they that were made Diſciples ſhould be incorporated, but all that are made diſciples and are incorporate, are as the Jews were: and therefore as the children of the Jews were included, and ſo had right to the ſeals, ſo have wee, by *Goe and teach*; thoſe that be taught as before, muſt be baptized: Firſt, it muſt be publiſhed, that ſo they may approve of it, and then engage themſelves, and then all that belong to them as parents: ſo as if it be demanded for whom they doe enter Covenant? it is true, Parents doe it actually, but not for themſelves onely, but for all thoſe that ſhall come of them as parents. As take a parent, he makes a bargain, and draws a covenant, and makes it ſure to himſelf; the childe hath not made this covenant, ſhall he therefore have no benefit by it; is any ſuch a wiſeaker, to think when the father was alive, and concluded it, that he did it for himſelf, but not for his children; the ſame is here: The father expreſſes the covenant, but the children are included, and in common ſence the children may claim a right. If any plead & ſay, it is not your right, you were not born then. he may ſay, it was for me the covenant was made, and it will hold in any court: this is the dream of the *Anabaptiſts* againſt common ſence; but heare this yee that turn proſelytes, and take hold of the covenant, and take up the ſame worſhip: yee take it for children and all; and they have good right to the poſſeſſing of it: ſo it is here; if we teach the ſame Chriſt, and receive him as before, and engage our ſelves in the covenant for our ſelves and ours, then they may be baptized, for

he is in covenant, and so are his children.

Wee gave in testimony to the Doctrine last day from the New Testament, *Matth.*28.18,19. *Goe make Disciples*: Now we will give in Testimony from the Old and New Testament together, for they give a joynt testimony together; if you please, we will proportion them one with another.

First, In the Institution, all is one.

Secondly, In the Application of it, we shall see the same spirit in both, and are both of the same authority, *Gen.* 17. 10. *This is my Covenant which yee shall keep between me and you, and thy seed after thee: Let every man childe among you be circumcised.* Compare this with *Acts* 2. 38, 39. *Then* Peter *said unto them; Amend your lives, and be baptized every one of you, In the name of the Lord Jesus Christ, for the remission of sins; and you shall receive the gift of the Holy Ghost. For the promise is made to you, and to you children, and to all that are a farre off, and to as many as the Lord our God shall call.* So as we see, both hold out the same thing.

First, The Command of it.

Secondly, The Application of it; so *Peter* speaks here, so as we see it is not onely commanded in *Gen.* 17. 11. but inferred from that covenant made to *Abraham*: Therefore thou shalt keep my covenant, as 12. verse, *All the males of eight dayes old shall be circumcised*: It is by inferrence from the covenant applyed in reason; it is true, it is proper to God to appoint sacraments and seals, who can give the grace signified: it is he that may doe it, but when it is appointed, those that are interessed in the covenant by vertue of the covenant, they have an interest and a right to the use of the seale, or else the seale hath not the end for which it is appointed: Or if men have not the use of it, but have right to it; then no man must use it, or else they must have an interest in the seale; for the seal shews the covenant, and shewed in the reason thus: That which is inferred from the words, and contained in them, that is included, but so is the seale; and therefore it must be included in the text.

The first part none question.

The second part rests in the Text, and it is included in the Text: therefore you shall finde it thus;

Those that are instated in the Covenant have a right to the seale into the entrance; and therefore to whomsoever they belong, it is to them and their seed; it is forced from the covenant, as if God had said the same, you have an interest in the Covenant, and your shall have the

benefit

benefit of it; I have given it to take away the sin that is conveyed and brought to the soule, and the soule is made partaker of it untill Christ repeale it; they that shall receive the seale of the covenant: what circumcision shews to them, the same does baptisme hold forth to us; this is so, as nothing is more plain so as you have it, because you are in covenant: Now you may ask why God doth appoint a seal of the covenant, is it for God? No: for he is faithfull, and in him there is no shaddow of change; but it is for our end that we may know whom to rest our faith upon, for we are ready to stagger; and therefore to shore up our faith, the Lord gives it to strengthen our faith withall. Again, you may say, to whom or for whose good doth God appoint the seals of the covenant, for those that are within the covenant, or those that are without? Not for them that are without, but for those that be within, and to all of them; for there is the same reason for all, that are in covenant, the reason is the same, and the right is the same to all, to the children of *Abraham*, as to himself; the covenant is, *I will be thy God, and the God of thy seed*: so as this is plain, Because they have received the greater which is the covenant, therefore they may be partaker of the lesser, which is the seale of the entrance: the other sacrament, he passes that according to their eating, for it is a sacrament of growth, and there must be examination of our selves; we see Gods command, for this he appoints, and infers it by the covenant; and as it is made for them, so it is applyed; *Acts* 2. 38. *Then* Peter *said unto them, amend your lives and be baptized every one of you, In the name of the Lord Jesus Christ for the remission of sins, and you shall receives the gift of the Holy Ghost. For the promise is made to you and your children; and to all that are afarre off, even as many as the Lord our God shall call*: For the use of it he alledges the promise, and applies it. When they were pricked at the heart, then he bids them *Repent and be Baptized*; and then he tells them the promise is *made to them and to their children, and to as many as the Lord our God shall call*: even that promise, *I will be thy God and the God of thy seed*: if God will be a God to you and your children, then doe you by the power of faith, receive the seale of the covenant to you and to your children: the time that was before Christ they sealed up Christ to come; but he is now come, doe you therefore by faith make it sure: and the exhortation is made to parents that receive it to them and theirs, *Esa.* 56. 3 4. *And let not the Son of the stranger, which is joyned to the Lord speake and say, the Lord hath surely separated me from his people; Neither let the Eunuch say; behold I am a dry tree: For*

thus

thus ſaith the Lord to the Eunuches that keep my Sabbaths, and chuſe the thing that pleaſeth me, and take hold of my covenant. God comforts them from this thoſe that choſe his covenant, thoſe that are made partakers of the priviledges of the church, that is, by joyning themſelves to the church of the Jewes, they ſhall partake of the Ordinances of Chriſt that the Jewes partake of, and that is the ſame that is acted now. This is the ſtrength of the Apoſtles diſpute: If the promiſe be made to you and your children: then you may partake of the ſeale, you and your children.

The Apoſtles Argument runs thus, Becauſe *Abraham* and his children were circumciſed, as a ſeale of the covenant; ſo all thoſe that take hold of the covenant, have right to the Seale for them and their children: it carries weight for weight. The Anabaptiſts are troubled with this, and quarrell much at it, and ſay, By children here is not meant infants, but children by imitation, meaning ſuch as follow the ſteps of their godly parents: As *John* 8. 39. *They anſwered and ſaid unto him, Abraham is our Father. Jeſus ſaid unto them, If you were Abrahams children, you would doe the works of Abraham.* So as there it is taken in a ſpirituall ſenſe. But this makes nothing to their purpoſe. For this promiſe makes nothing to that, *The promiſe is made to you and to your children*; that promiſe is not the covenant, but it is another promiſe, the raiſing of Chriſt to be a Redeemer, it is Chriſt to the Jewes is meant here: ſo that promiſe will not abide it. This is that they alledge. It is true, children ſometimes are taken for imitation; but if it had been ſo in this place, he ſhould have proved it: But here is a deep ſilence, and no proofe. We further reply, the promiſe cannot be here meant, nor can it be the ſenſe of it.

1 That promiſe that is here meant, is that promiſe that gives evidence and intereſt to the ſeale of the covenant: For they that have the one, have right to the other. If the promiſe be to you and to your ſeed, therefore be baptized: ſo as it is not from repentance, not bee baptized, becauſe you repent, that croſſes the diſpute: For *Job* did repent, and yet he had not an intereſt in circumciſion: but he muſt be Jew, if he will partake of the Ordinances of the Jewes. So in the Church of Chriſt, repentance is not the ground of the Apoſtles diſpute: but repentance is the concluſion. The covenant is to your uſe; this is Gods way for you to partake of the Seale: it is the way both for you and yours, for the covenant was before the ſeale. The promiſe is there made, and that gives an intereſt into the ſeale of the covenant; it is not the preaching of the Goſpel that gives right to the

the ſeales of the covenant, but thoſe that are in the covenant, have right to the ſeales thereof.

2 It is confeſſed by Mr *Spilsbery*, that all whom God ſhall call, that have anſwered the call of the Goſpel, and make profeſſion of their faith, they have a title to the ſeales. Thoſe that are here underſtood, they pertain to ſuch as are viſibly called: But the promiſe of the word is made to them that doe not anſwer the word: it belongs to them that are called. The promiſe that Chriſt is come in the fleſh, is made known to many that never were called; but thoſe that are in the covenant of the Church, the promiſe is made for the good of them and their ſeed.

3 If by children we ſhould take men of yeares that follow the faith of their parents, we ſhould croſſe the letter of the Text, and the Apoſtle who makes three degrees; *To you, your children, and thoſe that are far off*: If the Text run thus, The promiſe is made to you and to all that God ſhall call, & that anſwer the call; it croſſes the ſcope of the Text, for it is *you and your children, and as many as are afarre off*, all three, and therefore that interpretation cannot ſtand. If a man have but an humble heart, the words are ſo plain, it will carry away the heart, it goes from parents to children, to thoſe that ſhall be called hereafter, when they come in as you and your children are, then they and their children ſhall have it as you and your children have it, and not before. Now we will cleare this from all gain-ſayers.

They ſay, Infants of believing Parents may not receive it, becauſe they have not ability to receive that ſpirituall good of the Seale; or if they be able, God would not have them receive it; But neither of them are true, or can be granted, therefore they have a right to it.

1. They are capable to receive the ſpirituall good of the ſeale, and that appeares thus, If children in *Abrahams* time were able, then children are able now: But the children were able then, and ſo they are now. The ſecond part of the reaſon is moſt queſtionable; Mr *Spilsbery* ſayes, the ſeale of baptiſme is the ſeale of the covenant of grace, but that to *Abraham* was but of outward priviledges. But conſider what hath been ſaid before, if the children now be as able as before, if there be the ſame vertue of the ſeal of the covenant as then, & as much required then as now; (for it was to receive the good of the righteouſneſſe of faith) then it muſt be the ſame now: but it was Chriſt that the hand of the child did receive, and the covenant of *Abraham* ſealed it, the ſeale is one to them that did not believe, as to them that did believe, as it was to *Simon Magus*; and if they abuſe it, it is their ſin, if they reſiſt, I

know not how to avoid it: But they had as much as we, and they were as able to improve it; God did now appoint it: but to say God would not have them have it, were to impeach his care, to bring them into covenant, and not be willing they should receive the grace of the covenant; and if not, he should be willing to crosse his fatherly love in Christ: but Christ he blesseth his children, and brings them to heaven, and therefore he will deny them no ordinance that may serve to that end.

If it be unlawfull for children to be baptized now, then the grace of Christ is of lesse force then it was before, or of lesse extent, but that is sinfull, and therefore it is an error to say so, either that it is of lesse force or of lesse extent, or to say that now it is to men onely: the two parts are plain, that it is not of lesse force, or of lesse extent then it was before.

2 *Pet.* 1. 19. *We have also a most sure word of the Prophets, to the which you doe well that ye take heed, as to a light shining in a dark place until the day dawn and the day-star arise in your hearts.* They were before in the shadow in comparison; but now the day-starre arises, that is, the Ordinances, according as they are called, better promises.

If Mr *Spilsbery* says, the grace of Christ is straitned, for all that was before, was fleshly, it was a fleshly and carnall covenant; I answer, It is the same now in the time of the Gospel; the seale is the same, the covenant is the same, the interest is the same as in circumcision. If he say, *Ishmael* was circumcised; I say, so was *Simon Magus* baptized, and some other, and yet were naught: So as to deny it, is to deny the Sun to shine, or to deny the incarnation of Christ.

The Use is three-fold.

1 Of *Instruction.* Here we may see, and for ever magnifie the bounty & compassion of the fatherly love of God, in stooping to the necessities of his people; so that no weaknes of faith, or want of years, can hinder the compassion of God towards them, but he takes measure of all our wants: Art thou weak in faith? It may be some heavinesse to thy selfe, because thou canst not conceive of thy estate, so as others can; but although thou beest weake, yet this hinders not the love of God to thee: For he loveth the little ones, and therefore the little ones may be comforted; for God denies no good to children, but even those little ones are deare to him. God and Christ are carefull over them, as a good Shepheard who will be carefull over the young and tender of the flock, to feed them by the budding grasse; the weak ones they shall feed

feed by the tender budding grasse, & by the running waters. This is the great indulgence of God to his, and his marvellous care over his; and therefore let not the weak in faith, or a child say. God is not carefull of me: for God will gather his out-casts, he hath mercy & compassion for you. God is in the Reer-ward, nay he is in the Front and Reere too, he hath an eye to the sick, weak, poor & dead creatures; for he doth not only go before his, to incourage them, and inable them; but he is with them in the Reere, and he will gather them up also; he will hearken to them, & wil gather them as the good Shepheard will take the little ones in his armes, and carry them tenderly; you that are little in your owne eyes, you that are in covenant with Christ, he will lead you and your little ones tenderly, and so he will all that are little in their owne eyes, and the eyes of the world.

2. This shews the desperate delusion of the *Anabaptists*; see how injurious they are to the comforts of Gods people: they stop us of the living springs of comfort, of the favour and faithfulnesse of God: it choaks the channel of the fresh springs that are in God, for God hath little fresh springs, as for men, so for children: he can heare the one and the other, this to shewes the great care God hath of his; baptisme is a fresh spring. It did shew the malice of the *Philistims* to stop the Wells; and it was their cruelty so to doe: so doe the *Anabaptists*; they stop the Wels to many poore little ones, for there are many that ought to have it; the father and the mother are in covenant, many that cannot goe themselves to God to call him theirs: but as it is said of *Moses*, *He sought the God of his Fathers*; how came he to bee his God, he looks at him as the God of his fathers; so we are not able to goe to God, but in the Covenant of our fathers: But the *Anabaptists* would knock of our hands here, and so they would be a means to starve the Saints of God; and are injurious to Christ, Father and Spirit: *He that withholdeth the Corne, the people shall curse*, because it is the staffe of our lives, and many a poore man may perish for want of it; but what will you say to them who deprive young ones of the food of their souls to whom it is due: there be many children held back by the *Anabaptists*, they are cruell men that will hold them back from that which Christ hath provided for them; and God will deal with them for it hereafter, God will curse them, and the wrath of God will be upon them.

3. *Use* Of Exhortation to parents to bee intreated to bring their children into covenant with themselves; all you that desire to feare God be you intreated to enter your selves and children, bring them under the wing of God: The mother of *Ruth* did blesse

God who had brought her under the wings of God, to come into covenant, Come you and your children under the wing of God; *Paul* complains, *the dayes are evill*, they are no better now. When we leave the world, if we leave our children here in trouble, this will be a comfort to them, they shall be safe from Devils; he that is hidden shall be safe; leave them therefore under the faithfulnesse of that God, what he hath promised, he will bestow; such as God hath planted he will mannage, and give all inlargements unto, and they shall have provision and protection from him; and therefore come into the covenant of the Church, that God may be ingaged unto you, that so you and yours may not run wilde.

The next Exhortation shall be to children to lay hold of the covenant; keep it, and lay hold of it, and never let it goe, maintain your interest by that means of the covenant of your Parents; God is the God of your Parents, keep the passage open and maintain it, know the God of your Fathers, and that God that pardoned their sin, and from whom they received their good, that God may pardon your sins, and you may receive good from him by that covenant: when trouble comes and thou begins to be in suspicion, as the Apostle *Rom.* 11. 22. *Behold therefore the bountifulnesse, and severity of God towards them that have falne, severity; but towards thee bountifulnesse, if thou continue in his bountifulnesse: or else thou shalt also be cut off.* In this place he speaks of the cutting off the Jews; they did reject Christ and were broken off from the covenant, and so they were broken off from God and mercy: now he mindes them of the Gentiles in the same Church estate, in the same body of the Church, you have the same priviledges, and all is gone from the Jews; behold therefore the severity of God towards the Jews; the greater good we have, the greater sin it is to abuse it, and the greater plagues shall be upon them that doe abuse them. Christ was sent among them, and they did oppose him; oh the severity of God against them for this, and astonishing hand of God; view it, see the miserable estate of the Jews, his blood is upon them and upon their children: Oh the severity of God upon them, they are damned and few of them but are perished! Oh the severity of God! what never have done, 400. years in *Egypt*, 75. years in *Babylon*; take heed, behold the severity of God towards them, but goodnesse to you; what? to you that were without Christ, and without God in the world, and you grafted into the good and fatnesse of the true Olive tree; if you continue in this goodnesse, you that are wide that have godly parents, you may have hope your proud hearts shalbe humbled: Oh the goodnes of God towards you, if you continue

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in this! if you prize the covenant, then happy you that ever you were born; all of Christ is yours: but continue, take heed; if thou have a godly Parent, father and mother; if thou remaine in a sinfull estate and condition for all this, it shall be easier for *Pagans* in the day of judgement then for you; when thou shalt see thy Parents going to heaven and thou damned, mercy shall be for them, but severity against thee that hast had all those helps and means: And therefore you that have the means, continue in using of the means so, as that you may bee kept near to God thereby: for if you depart away from God, woe to you that ever yee were born; let none be like prophane *Esau*, let none be such a prophane childe to sell all his title to the covenant for his lust; for he went away and cared not for the covenant: let there be no servant, nor no childe that shall sin against the Lord, and so fling away the blessing from him; for you know, *he sought it with teares*; his heart was so filthy that he sold his birth-right, but afterward he comes, *Blesse me O my father, and hast thou but one blessing?* but the heart of *Isaac* would not repent, and then hee would have had it, but he could not: Take heed of this, you that have prophane hearts, that care not for these privileges and blessings; the time will come, you will crave a blessing; when you see Hell gaping for you, then you will say, *Lord blesse me*; but then Gods heart will be hardened against you: for all your tears you will not repent; it will not then be in the heart of your father to forgive you, for Gods heart will be hardned against you; you shall beg, *blesse me*, but all shall be in vain, for you shall not obtaine a blessing at Gods hand; take heed therefore that you provoke not God to withdraw his hand and his heart from you. The Lord hath said, the men of *Judah* are Gods pleasant plants, or as the word is, *the plants of Gods imbracings*: think of it when I am in the dark, you are under Gods imbracings, God does lovingly apply himself unto you in counsels, and in the motions of the Spirit; your Parents love you in the imbracings of God: keep your selves here and never goe out while you live; for if you do, you will fall into sin, and temptation, and Devils, and if these imbrace you, wo will be unto you, and therefore keep from these: but go not from the imbracings of God, and he will comply with you, and apply himself unto you: therefore when you come to the word, look to the covenant, doe not step away from it: now you are under a Counsel or a reproof, will you withdraw from the armes of mercy? doe not, for he will comply with you, and imbrace you through all eternity.

FINIS.